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JOURNAL OF MR. ABEEL.

[Continued from p. 255.]

Interview with Priests—Prodigality of the King.

Jan. 2, 1832. The priest who was introduced to us by letter from Mr. Gutzlaff, and who has frequently called upon us since, came again this morning, in company with another of high rank, who had also visited us before. They had heard before entering the house, that we both were going, and appeared more than usually affectionate and thoughtful. We spent all the evening in endeavoring to persuade them to turn from their idols to the true God. They listened with attention—asked many questions, one of which was (we hope the suggestion of at least a partial awakening) whether the God of heaven had denounced the worship of images. The superior has a mind of ready and comprehensive powers. He has copied nearly two of the gospels and appears generally to understand what he reads. He spoke of the fig-tree which Jesus cursed, and we endeavored to enforce its application upon himself. We have reason to believe that he is convinced of the folly of idolatry, and impressed in some degree with the reasonableness, if not necessity, of the Christian religion. But his rank is high and the consequences of changing his faith will probably produce a struggle before he is made to submit. Much must be sacrificed—much encountered—perhaps much endured. His own plea for not being a Christian is ignorance. He says he knows but little yet. It is worthy of much intercession, that he and his companion, in some respects as hopeful as himself, may be made the first fruits of Siam unto God.

3. Spent the principal part of the day in the boat and at some of the pagodas, conversing with the priests and others. While looking at the idols in the first temple at

which we called, a priest came, and, probably in the simplicity of his soul, asked us why we did not worship. We told him that we worshipped the God of heaven—not such blind, dumb images as knew nothing, neither could do any thing. It gave occasion for much conversation and he listened with the attention of a child in hearing a marvellous thing.

At the next pagoda we found three priests in one of the temples, at their noon-day and last meal, all far advanced in life. They put the usual question and received our usual reply. Here the conversation was much protracted. A number of worshippers and others who came in, listened with attention, while we pointed out some of those plain truths which Christianity suggests and idolatry cannot endure. The old priests, who at first would have little to say to us, perhaps offended at our irreverence for their gods, when they heard us converse in their own tongue, became very civil and attentive.

In passing to the boat, we encountered another company of priests, and among them a man who manifested some knowledge of Christianity and a conviction of its truths. He asked, in the presence of the priests, whether it was right to worship idols according to the custom of the Siamese. His object appeared merely to get our reply, which he no doubt anticipated, that he might make it a subject of remark to his more ignorant auditors.

5. As we passed up the river this morning, the gilded temples and spires of idolatry gleamed in the first rays of the rising sun and appeared too beautiful not to belong to Him, whose is the silver and the gold. Priests in crowds were passing about from house to house, while women, with large vessels of boiled rice and other provisions, were sitting before the doors of the floating houses, or in their boats, measuring to each his portion. This finished, they put both hands to their foreheads, intended to be an act of worship, while the priest appears not to notice their reverence.

We called upon a man in public office, and were informed that the king is preparing to consecrate eight new and newly repaired temples. On the occasion he throws away a vast sum, in support of his royal estate. A fixed estimate is placed upon his person, his palace, some of his wives, his sons, his plate and other articles. Each distinct sum is written upon a scrap of paper and put within a lemon. Some of them are said to amount to a thousand dollars. His majesty ascends an elevated place and scatters these lemons among the assembled crowd. Every sum, to the amount written upon the paper, is promptly paid. Thus like the afflicted at the pool of Bethesda, the most needy are thrust aside, while the more strong and less miserable come before and divide the spoil.

A Funeral Scene—A celebrated Pagoda with its Images.

We passed a funeral array. The body was placed in a coffin, shaded with a large white canopy. From the coffin a piece of cloth was passed over the shoulder of a lad, who sat a short distance in front of it, and who was dressed to represent an angel, and fastened to the garment of a priest, sitting near the bow of the boat. By this means, they say, the priest conducts the deceased to happiness. The body is taken in this manner to a temple and consumed. Before returning, we called at two of the most spacious and magnificent pagodas in the city. The superiority of the one consists principally in the situation and arrangement of its buildings—the other in their number and magnificent furniture. In entering the outer court of the latter, the attention is first arrested by large images, more like horses than any other living animals, occupying the place of wardens. All the gates are guarded by these and another class of still stranger figures, intended to represent the body of a man, with a face of mixed features—a combination of bird, man and beast—all distorted and giving the countenance a frightful expression. Within the outer court are a large temple, an oratory, (an open building where the priests deliver their discourses) two or three high towers, and an extensive row of smaller open buildings, for what purpose I do not know. Having passed through this court, you enter a second gate, and find a more spacious area surrounded by walls, and decorated with spires of still larger proportions. In the centre, is, in external appearance, a stupendous block of buildings, having temples on four sides facing the area, opposite each other and connected with rows of smaller dimensions. We entered one of the large temples—desirous, if possible, to pass through, and examine the interior. A number of priests were stretched upon their beds sleeping—others were wasting their time in trifles. Before them and a large idol, (objects of nearly equal

reverence,) women were worshipping. Again our contempt of their gods was a subject of conversation, and again we pointed them to Him who has denounced such abominations and will punish every transgressor of his law. Some were silent and sullen, refusing to open the inner door. One, who had perhaps received a ray of true light, helped us in explaining our message. After almost compassing the block, which proved no inconsiderable walk, we found an open door and entered. The whole outer range, which we had thus surrounded, with another of almost equal extent, a few feet within, and a third, somewhat smaller, between the two, were completely filled with rows of gilded images of different sizes and in different attitudes. The number of idols was variously stated by the priests and others. Our own calculation made the aggregate between six and seven hundred, though we probably did not see them all, and none of them would admit that there was less than a thousand. The largest image was about thirty feet high. Enclosed by these ranges of buildings we found another court, containing a number of tasteful ornaments, something like pyramids, and with a splendid temple in the centre. Had "holiness to the Lord" been inscribed here, this inner court, as guarded as the "sanctum sanctorum," would have appeared delightful. While our eyes were employed in examining these objects of admiration and horror, our tongues were nearly as active with the priests and others, who followed us. The longest discussion took place in presence of the monstrous image spoken of, with two young men, who were more zealous for the honor of their gods, than any we had before met. One of them insisted that he could speak, for, pointing to a large tablet before him, he said, "It has all been dictated by him." The other, retorting our exposure of such folly, scornfully represented the cross with his fingers, believing that all foreigners were Catholic idolaters, and plainly showing that their abominations had been made a stench even in a heathen's nose. We were assisted in correcting this mistake (alas! how common among the heathen!) by an intelligent looking man of middle age, who had evidently received some correct and impressive knowledge of Christianity—probably from the books; and who told them that our belief was not the same. In this interesting man, who all along assented to our remarks, and appeared sincere in his belief, we thought we could discover another ray of light piercing the shadow of death, and calling upon us for gratitude and encouragement. Thus we have had another opportunity of scattering the seed of eternal life, and of learning that our labor is not in vain in the Lord. We have attacked idolatry in its strong holds. In their most magnificent temples—surrounded by the proudest displays of their blind devotion—in the very presence of their most venerated

gods, we have fearlessly exposed their folly and guilt, and preached to them Him, who has determined soon to sweep idolatry from earth, and who has provided salvation for the perishing of all kindreds and tongues on earth.

Ceylon.

EXTRACTS FROM THE ANNUAL REPORT OF THE MISSION, FOR 1831.

THE annual report of this mission for 1831, which has been recently received, contains many facts which have been already published, and which it is unnecessary to repeat. As the seminary at the Batticotta station occupies a place of high importance in the mission, it will be first noticed. No class has been admitted or dismissed the past year, though eight of the students, for various reasons, have left.

Number and Studies of the several Classes in the Seminary at Batticotta.

First class, 17 students. Lennie's Grammar and Exercises—Blair's Lectures on Rhetoric—Porteus' Evidences of Christianity—Euclid through 4th book—Blair's Grammar of Natural Philosophy through optics—Translating, Declamation, and Composition—Tamil Classics.

Second class 18 students. Woodbridge's Geography—Lennie's Grammar—Euler's and Bonycastle's Algebra—Mental Arithmetic, (reviewing)—Tamil and English Phrases—Euclid 1st book—Pronouncing Testament—Tamil Grammar of the High language, and Tamil Classics.

Third class 18, and fourth class 30 students. Lennie's Grammar—Colburn and Joyce's Arithmetics, through Logarithms—Phrases—Native Arithmetic—First Lessons in Astronomy—Writing in English and Tamil—Construing the English New Testament and English Tracts.—All the classes have attended to the study of the Bible, in both Tamil and English, in connection with Chronology.

A particular account of the examination of the seminary in April, 1831, in the presence of Bishop Turner and other English gentlemen, may be seen p. 103 of current volume. The donation of twenty pounds sterling, made by one of the commissioners, for the encouragement of translations and original composition, has given a salutary impulse to students in these branches.

Salutary Influence of the Seminary.

The principal of the school remarks, "The year has been distinguished by application to study, and general good conduct on the part of the students; both they and their parents are evidently forming a more

definite and correct estimate of the value of an education. Many of the parents have been induced to attend church, at our several stations. Even those who have for various causes left the seminary prematurely, as Avery, Hedges, and others, have found profitable employment in teaching English. The people of Batticotta, on witnessing the operations of the seminary, have been moved to jealousy, and manifested considerable interest in the establishment of an English school in the village, that their children, even at this late day, may have opportunity of preparing to enter the seminary. The parents of these children also attend church."

The seminary is evidently exerting an important and increasing influence, in favor of Christianity, not only on the students, who in consequence of the enlargement of mind produced by their studies easily throw off the shackles of idolatry, and through the power of divine truth, frequently and affectionately urged upon them, are almost constrained to attend seriously to religion, but upon their parents and friends, who, by their means, are sometimes brought to hear the gospel preached, and through them, in various ways, especially by their conversation and by their distributing tracts when at home during the vacations, are made acquainted with the nature and evidences of the Christian revelation.

Attention to personal religion, among the students, has been greater the last, than any preceding year. The special religious excitement, which so happily marked the close of 1830, continued through the early months of this year, and as fruits of it, and of former awakenings, twenty-eight of the members of the seminary have been added to the church, since the year commenced. Of the whole number, eighty-three, in the seminary, thirty-eight are members of the church, and there are several candidates for admission. In all the classes, but especially the first, the weight of character and influence is decidedly Christian. Idolatry may possibly have its secret advocates, but it is avowed by none; and though, while the heart remains unchanged, there can be no security that any one, on leaving the school, will not turn back to heathenism, yet the folly, if not the sin of idol worship must be so apparent to all, as to have little prospect of its ever being again heartily embraced by any. Some few, who were for a longer or shorter time in the institution, and in one or two cases even members of the church, now are seen marked with holy ashes, and bearing other badges of heathenism; but it is more in compliance with the wishes of their friends, or from a spirit of opposition to Christians, than from any reverence for the gods, to whose worship they thus profess to return. In most cases, even where there has appeared no saving change in those who have left the seminary, after having finished or nearly

finished their course, there has continued to be manifested an outward respect for the institutions of Christianity, and an utter disregard for the brahminic superstitions.

The facts disclosed in the study of geography, astronomy, and the elements of natural philosophy, are so entirely discordant with the doctrines of the Puranas, as, if believed, necessarily to overthrow their authority as divine records; and though such is the perverseness of the human mind, and especially when warped and biased as here, by most inveterate prejudices, that it will sometimes obstinately cling to any system which is loved, however shattered and sinking, yet, in general, truth will ultimately prevail. One instance in proof of this, as given by the principal of the seminary, will close these few remarks.

"Shortly before the eclipse of the moon, on the evening of the 26th of February, a printed tract was put in circulation, on the nature and causes of eclipses; showing the fallacy of the arguments urged by the brahmins and others, in support of the Hindoo mythology, arising from their ability to calculate eclipses; pointing out also the errors noticed in the native calculations of eclipses, within the past three years, and awakening the attention of the people to an error of twenty-five minutes, in the commencement of the then ensuing eclipse. This tract had the desired effect, so far as our observation extended, upon all who noticed the eclipse."

The native free schools at this station, though some of them suffered a temporary suspension, for want of funds, are more prosperous and have given greater satisfaction, during the past, than any preceding year.

The congregations at this station have been larger and more attentive, than at any former period. Not only has the chapel been filled, but an adjoining room also. The latter has been particularly useful for the accommodation of the native women, who to the number of from 15 to 30, have of late attended. Seven of the schoolmasters have induced their wives, or if not married, their mothers, or sisters, to come out. "This is indeed," remarks Mr. Meigs, "a new era at Batticotta. Six months ago it was considered a thing quite impracticable. Many were disposed to say, should the Lord make windows in heaven could this thing be! Two of the women (wives of schoolmasters) have been induced to attend, principally through the influence of their sons in the schools."

There has been regular preaching on Fridays, often by missionaries from other stations, or the native preachers, as well as on the Sabbath; and evening meetings have been well attended, sometimes in two different villages at the same time. Some women attend these meetings, and usually from 20 to 30 men. No considerable opposition has manifested itself, except from a

brahmin often mentioned in the notices of the station, who has lately forbidden Mr. Meigs to pass along a path near his temple, as he has been accustomed to do for fifteen years, lest the sacred place should be polluted by his horse's feet. But "why do the heathen rage?"

Besides the twenty-eight members of the seminary, added to the church as mentioned above, there have been four others added at this station, including two children of the missionaries. There are several candidates. A little Christian neighborhood, consisting already of four families connected with the station, is forming near the mission premises, and promises, by its contrast to the state of heathen society around, to recommend Christianity. "On the whole," adds Mr. M., "though I see many deficiencies in myself, and many obstacles arising from the wickedness of those around me, when I reflect that 'they that be with us are more than they that be with them,' I feel that I have no cause for despondency but abundant reason to thank God and take courage, assuredly believing that our labor will not be in vain in the Lord. I think I never felt more earnest desires literally to obey the last command of our blessed Savior, 'go ye into all the world and preach the gospel to every creature,' than I have during the last month. My encouragements to do so are also abundant. May the Lord, according to his gracious promise, ever be with me and enable me joyfully to take up the cross and follow my blessed Redeemer wherever he shall lead me."

Oodooville.—The female central school, at this station, gives continued and increasing satisfaction, as the education of females appears more and more important, and the success and influence of this establishment are more and more manifest. By means of it, in part no doubt, the prejudices of the natives against sending their daughters to the free schools in the villages are diminished; and in some cases female teachers have been prepared in it, for those schools. The principal object of the school, to raise up suitable companions for native Christian assistants, is also in a more fair way of attainment, by the greater facility of getting girls of good family to enter it, and greater readiness of our young men to seek them for partners, than perhaps at any former time. The universal custom here, of marrying, if possible, among relatives, and especially of marrying those of the same caste, and seeking, as an indispensable condition, a good dowry, has always operated as a hindrance to settling the girls suitably in life. As this gradually lessens, the prospects of the school brighten. The last year three of the girls were married to Christian young men, one of whom is appointed as a reader in a distant village, and with his wife, therefore, occupies a sort of native station, where they have opportunity to do much good.

Moral and Religious Influence of the School.

The religious state of the school has been very pleasing most of the year. All the larger girls were previously members of the church, and have continued to appear well; three, about the age of eleven or twelve, have been added to it, four others about the same age are candidates for admission, and five or six, who are younger, are quite serious. Indeed, there is great cause for thankfulness in the fact, that none of the girls, since this school was commenced, have continued in it any length of time without becoming hopefully pious, and no one has been known as yet to dishonor her profession. All who have regularly left the school, are married to Christian husbands—are training up their families in a Christian manner—and, though some of them by the indolence or misconduct of their husbands, sometimes suffer for want of this world's goods, they appear to suffer patiently, in hope of a better inheritance. The influence of Christian households, thus formed and thus conducted, will not eventually be small, among a people to whom domestic enjoyment is rarely known.

Panditeripo.—Mr. Scudder remarks—“Some months ago the heathen took one of our printed tracts, on the subject of the celibacy of the Catholic priests, put it into Tamul verse, and acted it as a play. As it mentioned several instances of the unfaithfulness of the clergy to their vows of celibacy, the bare circumstance of the heathen's bringing them before the people, in a play, excited the most irritating feelings. A complaint was addressed by the Catholics to the governor of the island against me, that I had procured the heathen to write and act the above mentioned play.

Mancpy.—At this, as at most of the other stations, during the latter part of the year, it was found necessary to suspend some of the schools, for want of funds. Mr. Woodward remarks—

One of the schools which I dismissed was in a village about one mile distant, where the people are very heathenish. For two years, I have been trying every possible expedient to establish a school there, but so violent was the opposition of the people, I could not succeed, until the village schoolmaster left home for a season, to pay some vow at a temple on the continent. As soon as I heard of his departure, I sent a man to the village, in the capacity of a teacher, who succeeded in collecting most of the children taught by the caste village master; but within two months after its commencement, I have been obliged to dismiss it. The day after the school was dismissed, a deputation from the village, consisting of some respectable men, waited on me to know why I had abandoned the school.

One of them introduced the matter by saying—“Sir, the lamp you lighted in our village has gone out.” To which I was obliged to reply, “The oil has failed.” After a short pause another asked, “Is it kind in you to compel a child to eat sugar-candy when he refused, and then after he had got a taste of its sweetness, to snatch it away?”

One of the individuals added to the church at this station during the year was a vedan, or native constable, in a neighboring village. His religious principles not allowing him to engage in acts of oppression or injustice, without which he could derive no emolument from the office, notwithstanding the entreaties and threats of his relatives, he resigned it. He is still employed as a schoolmaster, and has recently succeeded in prevailing on his wife to attend church.

Tillipally.—The preparatory school, at this station, though not so large as in past years, in consequence of pecuniary embarrassments, is yet flourishing. The average number of pupils through the year has been 50. Near the beginning of the year, almost the whole school was awakened to attend seriously to the concerns of the soul. Four have been admitted to the church, and four or five more are now candidates for admission.

General Remarks.

In regard to the health of the mission, additional facilities by means of the press, and native helpers, for making known the gospel, the increase of most of the congregations, and especially, in the early part of the year, the influences of the Holy Spirit attending the exhibition of divine truth, there is much cause for devout thankfulness to the God of missions. The church has been enlarged by the addition of 64 members at all the stations. Of these were Harriet B. Meigs and Mary Anne Poor, the two oldest children of the mission. The former, an amiable, intelligent and lovely girl of nearly fifteen, was, in one short month after her public profession of faith in Christ, taken from her mourning, but comforted parents, and her weeping sisters, brothers and other friends, and from all dear to her here, to the arms, we trust, of her dearer Savior. This was in August. In December, M. Whelpley, a native member of the church, of much promise, educated as a physician and Christian catechist, and employed in connection with the seminary, as teacher and doctor, was also removed by death. His death is a great loss to the mission, but to him it is no doubt gain. He died in hope and sleeps in Jesus. No other death has occurred among the members, except of an elderly female, at Tillipally, who was baptised and received to the church, when

drawing near to the grave. Her end was peaceful.

Establishment of separate Churches.

For the greater convenience of church government and discipline, as was previously stated, it has been thought expedient to form separate churches at each of the mission stations, only uniting all in a consociation. It was found that 198 native members had been received to the church since its formation. Of these, several have died, a few have removed, and seven or eight have been excommunicated. The remaining members are divided to the different stations where they reside, or to which they naturally belong, if not residing at any station. The quarterly seasons of communion, when all the church members come together, are still to be kept up; but each church is also to have its seasons of communion and to regulate all its internal concerns, so far as may be, without aid from others. The principal direction of each church is to be with the pastor or pastors and elders or deacons, but the consent of a majority of the brotherhood is considered necessary in the decision of all important questions, such as concern the admission or discipline of members.

Preachers.

In the month of January, two native preachers, Nathaniel Niles, and Charles Augustus Goodrich were publicly set apart for the work of preaching the gospel. It was a very interesting occasion. In the afternoon of the day they were designated, they went together into the pulpit, and Goodrich read a portion of scripture and prayed, and Niles preached an appropriate sermon with much feeling and power. They have continued to acquit themselves well through the year, as preachers.

Native Free Schools.

In the returns to government of the native free schools for the year, the average number was found to be 93, with 678 girls and 2,879 boys. The suspension of several schools, as noticed in the accounts of the different stations, will not, it is hoped, have any permanently bad effect. Most of the schools will be immediately resumed, as funds to some extent have been received. The mission, however, is by no means able, with its present resources, to do what might be done, and what by many considerations they are urged to do, in this department. They have been obliged in their estimates for the coming year, to allow much less for schools than they did the last year, while more is loudly called for, by the voice and necessities of the people. This curtailment does not arise from any misgivings as to the great importance of the native free school system, and the decided benefits connected

with it, of which an experience of fifteen years has afforded more and more evidence; but from the fact that other branches of the mission, of no less importance, make larger demands than formerly upon its funds, which are not enlarged with the enlargement of its operations.

It may be proper to observe, that in speaking most decidedly in favor of free schools, the missionaries would be understood to speak of *Christian schools; well taught, and thoroughly superintended.* Of schools supported by Christian bounty, in which almost nothing but heathenism is found, they can say nothing in favor; as indeed nothing in favor of baptised heathenism in any shape.

These schools continue to be frequently visited, by some Christian visitor, and the teachers (of whom many are now Christian) are paid according to the number and progress of the children; especially, their progress in Christian lessons. All the masters are formed into Bible classes, and meet at the respective missionary stations, once each week. They are required, with the children, to attend divine worship on the Sabbath. The children who are able to read, are most of them formed into Bible classes, and required to come together, at the station with which they are connected, one day or more, each week, for special instruction. At each station a Sunday school is formed, in which the children are taught and exhorted in some degree as in Christian countries, and they, as well as the teachers, are occasionally called together in more general meetings, where several missionaries and others speak to them in succession and press upon their hearts and consciences the most weighty considerations presented in the word of God. These meetings are held quarterly, for the schoolmasters, and once or twice a year, for the children. At one meeting for the latter, at which only the larger children were present, held at Oodooville in 1830, about 880 children were present, who were generally able to read more or less; and it is not unusual even now to hear children of the schools say, I do not go to the temples or worship idols. I have left it off since the great meeting at Oodooville. A similar meeting was held at Panditeripo near the middle of the year, which, though from various causes, was not so well attended, was undoubtedly useful. Under such circumstances and looking to results which have in them some present and much future good, it would be a dereliction of duty, not to feel and acknowledge and urge the claims of native free schools.

Printing and Distribution of Tracts.

The number of tracts, generally from four to twenty-four pages each, which have been printed and distributed during the past year by the mission, is not far from 75,000; mostly original tracts, and designed for na-

tive Christians, heathens, Catholics and Mohammedans. Of these, four tracts, as coming within the rules of the American Tract Society, have been published at their expense, on account of their generous donation of \$200 for that purpose. The influence of tracts is becoming daily more extensive and more important.

Distribution of the Scriptures.

A tolerable supply of the Tamul scriptures, divided into small portions, having been obtained, have been generally used in the schools as reading books, distributed to considerable extent among the Catholic part of the population, sometimes given to the heathen, and always when applied for to native Christians. The stock, particularly of single gospels for the use of the schools, has become low, and the very liberal grant to the mission of \$600 from the American Bible Society, for which the warmest thanks of the mission are due, will be very timely for this purpose as well as for purchasing entire copies of the Bible, of which there are now very few, perhaps not fifty in the mission. In proportion as schools advance and tracts are distributed and read, and the word of God is more extensively preached, the scriptures can be more profitably distributed among the heathen; and this is becoming more and more the state of parts, at least, of the district.

EXTRACTS FROM THE JOURNAL OF MR. WOODWARD, ON A TOUR TO MADRAS, 1831.

Monument to the Memory of Mr. Haubroe.

Jan. 8. Saturday afternoon landed at Shalvagapatam, forty miles southeast of Tanjore, where I found palankeen bearers, who had been sent from Tanjore, in waiting for me. It being near the Sabbath I had my baggage taken to a rest house in a retired part of the village. There I opened a letter, brought by the palankeen bearers, announcing the sudden death of the Rev. Mr. Haubroe of the Tanjore mission. He was a man of an excellent spirit, and indefatigable in labor for the salvation of souls. A man who had the care of the rest-house, in a few words to me, spoke volumes in commendation of Mr. Haubroe's missionary character. He said, Mr. Haubroe was a good man. He loved the Tamul people. A few months since, he accompanied Mr. Kholhof who came to spend a few days here on account of ill health. When Mr. Haubroe was not engaged in attending on Mr. Kholhof, he did nothing but preach and pray. Here he paused and requested me to follow him to a place not far from the rest-house, to which he pointed with his finger. I declined, on account of the excessive heat, but he insisted on my going. When we arrived at a certain bush, he stopped, and with his finger pointed to it,

and said, "Here that good man came many times each day, and prayed and cried about the Tamul people." What a monument, thought I, is this! No expense of marble slab, no exaggerated inscription of a friend! But here is a monument erected without design, which a native reads, and in a short sentence of simple language, describes a character of which but few are worthy!

The King's Hospitality.

Early Monday morning I proceeded on my way. About noon arrived at the "Rajah's bungalow," a large house, well furnished, with servants in attendance for the accommodation of travellers. I, without hesitation, entered the house and with as much freedom as I should do in a tavern in America, ordered a dinner. As my call was of course unexpected by the steward, I thought I should not get much to eat; but the dinner was soon announced. The table, which was quite eight feet in length, was covered with a profusion of dishes. There were two quarters of mutton, roasted and boiled, a goose, two fowls, a duck, with a great variety of vegetables, &c. While I was thus provided for by the rajah's hospitality I was naturally led to say something respecting his majesty as an indication of gratitude for the ample provision made by him, for the accommodation of travellers. In return, the steward entertained me with a very long and tiresome account of the charitable disposition of his master, the rajah. It is true, that hundreds and perhaps thousands, in different parts of the country, are entirely dependent on his bounty for livelihood, both heathens and Christians. He does not bestow his favors on the latter because of any regard he has for Christianity any farther than it is associated with the memory of Swartz.

Intercourse with a Catechist.

As I was rising from the table, a catechist came in and introduced himself as connected with the Tanjore mission. I was pleased with the spirit he manifested in conversation and from the account he gave of his labors, I thought him not unworthy the situation he held. He conducted me to a large school establishment of the rajah's, where several languages are taught. In each room I addressed the pupils, and distributed, in a few moments, all the tracts I took with me. The crowd, which I found without, as I left the school, listened very attentively, while I published to them the glorious gospel. In passing from the school to the small chapel, in which the Christian congregation assemble for worship, the catechist expressed much anxiety for the welfare of the souls I had been addressing. "So numerous, said he, are the congregations, connected with the Tanjore mission, and so fully are all its missionaries occupied in Tanjore itself, I fear many will perish for

lack of food. Many of the catechists care more for their wages than for souls." I had never before had an opportunity of becoming acquainted with the state of any of these congregations, though I have repeatedly had occasion to pass through Tanjore.

Destitution of Laborers.

The result of all my inquiries and of personal observation is truly distressing. There appears to be many families and villages, in that part of the country, very eager for instruction, and in many instances their repeated call "come over and help us," has been answered by despatching a catechist or reader, who was nothing more than a moral character, trained in the mission school. No blame can, however, be attached to the missionaries. They did the best they could to supply the pressing demand. In many parts of the country, between Cape Comorin and Madras, some congregations and many families of papists have intimated to the nearest missionary, that if they will send them a spiritual guide, they are ready to renounce the errors of popery. But it is indeed distressing to think, that no adequate supply of teachers, qualified for such a responsible situation, can possibly be furnished.

History of the Image Savarpathe.

After visiting Mr. Kholholf at Tanjore, and Mr. Crisp at Coimbatonum, Mr. W. arrived at Myaverum, where he found Mr. and Mrs. Shaffer. At these several places, he preached and had much friendly and profitable intercourse with these excellent missionaries.

From Myaverum, I went on by night, to Chillambrum, or, as it may be spelled in conformity to Tamul, *Seethumparrum*, twenty-five miles from Coimbatonum, at which place, I arrived early in the morning. This place is a famous resort for pilgrims from different parts of the country. During the day, I had the company of a young brahmin, who came for a present. From him, I learned the following history of one of the images, of which there is an endless variety connected with the establishment. The image, Savarpathe was made many centuries ago, by a certain king, who employed for the purpose a certain goldsmith. The king furnished the pure gold, of which the image was to be made, and commanded the smith to have the image ready for worship on a certain day. The smith prepared his mould, melted the gold and poured it out; but upon examination, he found one *eye* defective. He moulded it again and again, but with no better success, there being at every attempt, a defect in an *arm*, *leg*, &c. At length, the night, preceding the day in

which he was to present the image to the king or forfeit his life, arrived. While in a state of extreme anxiety, he was invoking the aid of the gods, a child of the brahmin caste came in and asked for a little water to drink. The smith, in his haste, said to him, "I have no time to run after water for you, here, drink this," pointing to the gold in its melted state. The brahmin boy hastily seized the vessel in which the gold was melted and drank it. The gold ran into every part of the body and consumed it, leaving an image exactly the form of the boy, who drank it, with one leg raised from the floor, (which was probably the effect of the heat, as he applied the draught to his mouth.)

The god with his wife is three times, each day, bathed in milk, honey, ghee, water, &c. The milk, honey, and ghee, which are poured upon the image, flow off out of sight, in a conduit for the purpose, where it is gathered up by the brahmins and sold by them; but the water, which is poured on in immense quantities, is conducted off to a large tank, in which pilgrims bath for the remission of sin.

The number of brahmins, connected with this temple and dependent on its income for support, is *three thousand*. As I passed by the temple towards night in my palan-keen, a young brahmin entreated me to stop long enough to place at least one foot within the walls, that my sins might be atoned for!

Depressed State of the Mission at Cuddalore.

Mr. W. spent a week with Rev. Mr. Hallewell, chaplain at Cuddalore. Rev. Mr. Rosin has left the mission establishment in that place.

The establishment is at present under the direction of the Rev. Mr. Hallewell; but his official duties are so numerous and his health so delicate, he is unable to do more than to give a general direction to the labors of the native catechist and schools. The native Christians in this place, seem to know but little, if any thing, of experimental religion; yet, like the heathen, they have a certain kind of attachment to the religion of their fathers; and, whether influenced by a party spirit, or attachment to the form of worship, or better motives, they do not entirely forsake the assembling of themselves together. I had all the Christian children assembled for instruction, twice during my stay there. It was indeed lamentable to see how little they knew of the Christian religion. Not one of the children, though some of them are fifteen years of age, could give me any idea of the plan of salvation through Christ. They were quite ready, in their description of heathen worship and ceremonies, but were speechless, when I inquired respecting the religion in which they were born.

Call for Laborers.

Many Christian congregations on the neighboring continent, which, in the days of the excellent Swartz, felt much of the power, as well as had the form of religion, are, for the want of laborers of a similar spirit, dwindling away; and in a few years more, the name of a Christian church or congregation must become extinct. How can these outposts, (if I may so call them,) which were taken at the expense of much money, many prayers and many lives, be maintained, unless Christians in the camp send forth a reinforcement? They should send, not only a sufficient number to enable them to withstand the siege, but to act on the offensive, and enter the enemy's field and bring many captive to the feet of Jesus, the Savior. But alas! where is the missionary society or missionary, who feels responsible for these souls! The missionary establishments on the continent are very few. The present number of missionaries is small, even when compared with the labor, which is necessary to keep alive Christian congregations already in existence. What then is to become of the Catholics, who begin to feel that they are perishing for lack of vision? What, of the heathen, who are buried in all the darkness of idolatry and superstition? Though I would plead in behalf of the district of Jaffna, with the conviction that American Christians have discharged but a small part of their debt to this people, yet I feel inclined to direct their attention also to the more deplorable condition of the poor, perishing natives of the neighboring continent, as soon as, in the providence of God, the door may be opened. The fields for missionary operations are numerous and inviting. I regret that I did not commit to writing some of the many earnest entreaties of native Christians, for me to remain with them and break to them the bread of life.

EXTRACTS FROM A LETTER OF MR. WOODWARD, DATED MANEPY, SEPT. 30, 1831.

Donations for Repairing the Loss at Manepy.

An account of the burning of the mission premises at this station, was given in our last volume, p. 369.

A few days after the fire, the bishop of Calcutta visited the district. He very kindly inquired respecting the particulars of the event, and before leaving, repeatedly asked for a written account of the loss, to aid him in laying the matter before his friends in Madras, Bombay, and Calcutta. This was furnished; and an account also published in the Madras Gazette. Upon the arrival of his lordship at Madras, he put a subscription paper in circulation, having himself first subscribed one hundred rupees.

The amount of subscriptions on that paper is nearly one thousand rupees. The amount raised in Bombay, through his means, was nearly two thousand rupees. From Calcutta nothing has been received. The bishop was taken ill soon after his arrival there, and now rests from his labors. Besides sundry contributions from individuals in Ceylon and other parts of India, I ought not to omit the names of I. N. Mooyaart, Esq. of Matura, C. Layard, Esq. of Colombo, the Church and Wesleyan missionaries of Colombo, Rev. Mr. Rhenius, of Palamcotta, Rev. Mr. and Mrs. Ridsdale and Rev. Mr. Smith, of Madras, who were very active and successful in collecting money for repairing the loss.

Opinions of the Heathen concerning the Loss at Manepy—Argument against the Mission—Superstitions in regard to the old Christian Churches.

The destruction of the mission premises by fire in the midst of a people, who cannot witness such an event without ascribing it to some visible cause, occasioned not a little talk among them. They were quite ready to account for the catastrophe. It is, they say, an exhibition of the power of Ganesa, an idol worshiped in a temple near the mission premises. From their account, it appears that Ganesa and myself have had a quarrel ever since I first removed to Manepy, in 1821. That, formerly, I was driven away by disease, sent in consequence of causing the removal of his temple—and that latterly, I had been making a representation to government with the design of preventing a festival at that temple, &c. The pandaram, (the officiating priest of the temple) declared, a few days after the fire, that Ganesa appeared to him, a week before the fire, and informed him, that before the festival, he would drive the padre off. As Ganesa had displayed his power in so signal a manner, all the adherents of the idol felt quite confident that I should not dare to show myself again in Manepy. Upon my first visit to the place after the fire, I made known my intention to rebuild the premises, to the no small astonishment of those, who supposed that I should now bow to the power of Ganesa and keep myself at a distance. However, when the repairs were actually commenced, they concluded that Ganesa might possibly suffer me to begin, yet would surely visit me with some severe judgment. Many individuals, under the mask of friendship, entreated me not to rebuild on the same spot. Here it should be understood, that the Tamilians have strong superstitious notions on this subject. They do not generally rebuild where a house has been entirely destroyed by fire, nor make use of the timbers of the old house, if at all burnt, in rebuilding. The great reason they urge to show the impropriety of rebuilding on the site of the burnt house, is the fact, that a house

on that site was burnt, which is evidence enough to prove, that that place is not the proper place for the house; else, say they, it would not have been burnt. Seeing me defying the power of Ganesa, (as the heathen would perhaps call it) by rebuilding what he had destroyed, they did not hesitate to assure me, that I should, ere long, reap the fruit of my doings! Though the heathen have taken occasion from this catastrophe to "imagine many vain things," yet we know that "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." May he grant that this apparently untoward dispensation of his providence may be so sanctified, as greatly to redound to his glory. I do believe it will, and it does even now, contribute to the furtherance of the gospel. It would be almost impossible to enumerate all the arts, which have been tried by the priest of the temple, to make a gain by our loss. He has greatly imposed on the credulous; and to a considerable extent obtained his object, by crying "Great is Ganesa." But hardly was the echo of this cry heard, before a temple in Manepy, dedicated to the same Ganesa, was robbed of all that was valuable; and another temple in a remote part of the district, was destroyed by fire, and a woman, who rushed into the flames to save some valuable articles, was so burnt, that she soon died. A knowledge of these facts gave strength to the little flock in Manepy, who had tried in vain to reason with the exulting heathen, from the scripture. Nor did they in vain adopt Elijah's argument, when "he mocked them and said, cry aloud, for he is a god; either he was talking, or he was pursuing, or he was on a journey, or peradventure, he was asleep" when his temple was robbed, burnt, &c.

I may add one or two facts, which will show something of the superstitious notions, the natives entertain respecting the old Christian churches in the district.

It has often been mentioned in letters or journals from this place, that the natives suppose the old churches to be the abode of devils. When rebuilt and occupied by us, the devils are supposed to have fled before the "padre," (missionary) over whom they are said to have no influence—but upon the destruction of the church by fire, Viraven, the prince of devils, (if he may be so called) is said to have returned and taken possession of the naked walls. So confident were the natives that the ruins of the church were occupied by devils, that I found it difficult to procure a guard for the timbers which were not consumed. However, two persons, for the sake of good wages, agreed to encounter the devils, provided I would add to their number a Christian, who had no fear of them.

I was informed that one night, while this guard was standing within the walls of the church, a company of heathen passed by on their way to Ganesa's temple. One of the

guard, knowing the effect it would produce, threw an extinguished fire-brand through the window so as to fall in the path just before them. On seeing this, one in his fright, raising his hands towards Ganesa's temple, cried aloud, "Swamy! Swamy!" Another said, "What, you fool, so long as Ganesa is on our side, can you be afraid of Viraven." The next night, as I was afterwards informed, another company of natives were standing in the road between my premises and Ganesa's temple, speaking of the wonderful power of Ganesa in driving off the padre, &c. One of them declared that the story circulated by the padre's people about the fire having caught from the burning of a hut, is all false; for, "I saw," said he, "with my own eyes, a thunderbolt fall upon the house." As he uttered this, one of the guard, who overheard the conversation, threw a large stone against the old hedge near them. They, supposing it was sent by Viraven, fled with great rapidity in every direction. The man who declared that he saw the thunderbolt "with his own eyes," now hearing one with his own ears, was as much frightened as any of them, and while running, leaving his powerful friend Ganesa in the rear, called out to his comrades "Don't be afraid, for Ganesa will protect us!"

Just six months after the destruction of the church, the repairs being completed, a general invitation was given to the people to attend preaching. Though many made light of the invitation, a goodly number assembled. Brother Spaulding preached on the occasion, from Isaiah ii. 17, 18. "And the Lord alone shall be exalted in that day, and the idols he shall utterly abolish."

EXTRACTS FROM THE JOURNAL OF MR. SPAULDING, TILLIPALLY, SEPT. 30, 1831.

Influence of False Instruction.

ONE day a woman came for some favor. Before she left, she was told, that she must repent of her sins and believe on Christ, &c. She replied, "I intend to repent—the heathen religion is all useless—I will certainly repent." Then looking up she said, "What day shall I come to repent?"

There has been so much nominal Christianity in this country, and so many change their religion for money, and especially for a husband or wife, that repenting, and becoming a Christian, mean little else than leaving one form of worship for another, which they suppose can be done any day.

A few days ago we were speaking to the wife of one of our church members of the necessity of being prepared to go to heaven. She replied, "As soon as I get my daughters married, I intend to repent—this is the first heaven, and we must seek this first—after that we will seek the second heaven." This feeling is very common among this people. Parents cannot repent until their

children, especially their daughters, are married. If they should, their caste and dignity and respectability would be lost, and no young man of good family would seek their daughters. A single fact will show the worth of caste in the opinion of many. A few months ago, a rich man, who is one of the modeliers at Colombo, offered to give in dowry 300,000 rix dollars, if a young man of a little higher caste would marry his daughter. The young man's relations would not consent.

Pagan Festival.

While distributing tracts on the last great day of the festivals at Condassummy's temple this year, I went near enough to see those who were rolling after the car. I could not count them exactly, but conclude there must have been as many as 250 men and 40 or 50 women. The women did not roll, but "measured their length," by prostrating themselves, then rising and placing their feet where their head was, they uttered a short prayer, raised their clasped hands over their heads, then prostrated themselves again. In this way they followed the car round the temple. After rolling after the car, one man in performance of a vow began to roll from the temple to Keedy Mally, the famous bathing place, a distance of more than a mile and a half. But after rolling about half way, the road being full of stones and bushes, he said, Swamy appeared to him and gave him leave to walk the rest of the way. As distributing tracts and conversing with the people are common things, and have been told many times, an account of this temple and bathing place, which I have lately got hold of, may be as acceptable as any thing I can say.

Syria.

EXTRACTS FROM A LETTER OF MR. BIRD,
BEYROOT, APRIL 3, 1832.

Good Work in Sidon.

You express your joy at the returning hopes we have of Wortabet, and as you prudently choose to suspend your opinion of him, it will add perhaps somewhat to your joy when we are able not only to confirm all that we have said of him hitherto in his favor, but to assure you that through his means the Lord is evidently carrying on a good work at Sidon. Such has been the excitement there for many weeks; that Wortabet came here to get Tannoos El Haddad to go to help him. The Greek and Maronite papists there, had proposed to enter into a discussion of the various points at issue, in writing. W. not understanding Arabic well enough to dictate, much less to write, on such an occasion, and needing some one also to assist him in conversation with the many people, who called at his

shop, we thought proper to send Tannoos with him. And so it happened that on the second or third answer, the papists wrote no more, although Tannoos waited nearly two weeks, under the daily promise that an answer should come. Since his return W. writes, that the great champion, in the dispute, on the part of the papal churches, tells the people who go to inquire of him about the dispute, that their fathers have been in an error in acknowledging the pope to be head of the church. If this be true, (for W. is only told so) it will be likely to have a thrilling effect on the people's hearts in that region.

Tannoos fully confirms the statement, made by W. to us, that at all times of the day, people were coming to his magazine, to the number of from ten to fifteen at once, and that W. would talk till his tongue could scarcely move any longer. They left him no time for business, and hardly any for eating his meals. W. also writes, that the visit of T. left a very favorable impression, which, from his sober and careful manner of conversing, we are very ready to believe. During T.'s absence, the school here was to have been conducted by his brother, but in a very few days it was necessarily discontinued, on account of the breaking out of the plague. Susan, W.'s wife, has lately been sick with the small pox. In the highest stage of the disease. there was, it seems, some alarm on her account, and her mother secretly proposed to her to call for one of the priests of her church, encouraging her not to be afraid of her husband in so doing. "One of your priests," said Susan, "no, never." "If I have any, I will have one of my own church at Beyroot." It is quite pleasant to hear this of Susan, with the little opportunity she has had of enjoying Christian instruction, and surrounded as she is by the whole circle of her family friends, who are trying to get her back to her old church again.

The alarm of war, at just this season, will operate unfavorably on the religious excitement at Sidon, otherwise we have every prospect, that some fruit will result from all that has been sown there of the word of God.

Prospects of Usefulness for a Physician.

You wish us to give the reasons why a physician should come hither, that you may be able to send them to individuals. I think they must have been stated in previous communications. But among the obvious reasons are 1. Christian philanthropy. Hundreds of people being in a suffering state from sickness here, at all times of the year, who suffer or die as the case may be, without the least radical relief. 2. The prospect of influence with men of consequence, who might favor the cause of religion. 3. The hope (after a time) of a handsome support from his practice.

4. The direct access, which he might procure, for other missionaries, to the persons and friends of his patients. 5. The general air of respectability and consequence, which he might throw over the missionary families, when known to be in their intimate friendship. 6. The unostentatious, inoffensive way in which he may drop his remarks on religious subjects, answer inquiries, remove prejudices, &c. in bigotted families or companies, where a missionary would not be heard. 7. The possible prolongation of the life of the missionaries, and the certain relief of their minds from a great deal of anxiety, which more or less impedes their work. These reasons occur to me at the moment, and I put them down without much regard to methodical arrangement. Perhaps on some other occasion, we may take up the subject more at length.

War at Tripoli.

We are likely soon to witness a scene of confusion, and perhaps of danger. The threatened civil war has begun at Tripoli. Some hundreds are said to have lost their lives. As the war is not a war of religion, or that concerns Franks, we shall probably remain on the coast, and perhaps in Beyroot itself, leaving the event to God.

EXTRACTS FROM MR. WHITING'S COMMUNICATIONS, BEYROOT, APRIL 3, 1832.

Warlike Preparations.

CONSIDERABLE interest was excited here yesterday, by the arrival of Ibrahim Pasha from Acre, on his way to Tripoli, with (I should think) some 2,000 cavalry, and about 4,000 infantry, and six or eight pieces of cannon. He is going, as is thought, to oppose Osman Pasha, who has been commissioned by the Porte to take possession of Tripoli, and has arrived near that place, with 5,000 or 6,000 men. These troops of Ibrahim look exceedingly well, and appear in fine spirits. They are trained according to European tactics, and appear to be as well disciplined almost, and march as silently and as regularly as European troops. Such order, and such equipage, was never before seen in any body of men, by the inhabitants of Beyroot.

This movement of Ibrahim does not look like the amicable negotiation, which we have heard, was in progress between the divans of Constantinople and Alexandria.

We are entirely at a loss what to believe, also, respecting the "large bodies" of the sultan's troops, said to be on their march towards Acre, through the interior, by way of Hama and Damascus.

Accounts from Alexandria to the 13th of April state, that Ibrahim Pasha has opened the operations of the campaign against the Porte, with a victory.—*N. Y. Observer.*

Wortabet at Sidon.

You would be interested in knowing something more of what Wortabet has been and is doing, at Sidon. I mentioned that he had had some discussions in writing with the papists. He received a challenge from a zealous Maronite, (a stranger I believe, or at least not a resident at S.) who came there and found an extraordinary state of excitement, respecting the "evangelical way," as Wortabet styles our views of the gospel. His wish was to have a disputation in a private place and before a certain number of friends. W. replied to the friend through whom the challenge was given, "that he was no disputer, and had no time nor inclination for controversy—that he was a humble shop-keeper, and was obliged to attend constantly to the business of his little shop, to earn his daily bread. But that if any person was disposed to converse with him upon the truths of the gospel, in a friendly manner, for mutual edification, his shop was always open, and it was his delight to receive such visitors." This answer was carried to the man. He replied, that being a Maronite, it would not be safe for him to resort to Wortabet's shop, it being a public place, and constantly thronged. He proposed, therefore, to state some questions to W. in writing, to which he wished a written answer. To this W. assented.

The first inquiry sent to him was, in substance, this—"Seeing there are so many sects or churches of Christians, differing from each other, but all claiming to be true churches of Christ, what is 'the church' mentioned in 1 Timothy iii. 15—how are we to know it—and since all churches profess to derive their arguments from the scriptures, who shall determine what interpretation is right?" To this W. wrote a brief but temperate and judicious reply, after sending to the man, previously, the statement of Asaad Shidiak, to think upon, while he was writing. Business called him to Beyroot after he had sent his answer—and when he returned Tannoos accompanied him to assist him in writing, (W. not being able to write Arabic,) and also in conversing with the people. The challenger replied to W.'s first answer, and sent a second set of questions, or objections—and, I believe, a third. In W.'s second and third replies, the great points in which the church of Rome is at issue with us, were brought fully out and discussed, his arguments being drawn, to a considerable extent, from previous discussions, which our brethren, Messrs. Bird and Goodell, have had with the papists, from Mr. King and Asaad. His last paper was full and strong. Several copies of it were circulated, and much attention was drawn to it as well as to his preceding answers. An answer to this was promised, and promised, but no answer appeared, nor has any appeared to

this day. And it would seem from a late letter we received from Wortabet, that the champion himself is, partly at least, convinced that he is in the wrong. I will give you an extract from his letter. He says, "The man, (El Nhaas) after my answers to him, says to the people which saw my proofs about the pope and went to him to ask about the matter, that their fathers are mistaken in receiving the pope as head of the church of Christ." He adds, in his own English, "Two part of the Christians here are not fast, and are eating meat in this Lent openly; and the priests are not able to tell them any thing. The people come to me always, and I am engaged with them daily in respect of evangelical way. Many things then are to be written to you, if they were not dangerous in these times."

Cherokees.

EXTRACTS FROM THE JOURNAL OF MR. BUTRICK, AT CANDY'S CREEK, JAN. 23, 1832.

FROM this communication it appears that the church at this station, have, repeatedly holden protracted meetings, for three and four days in succession; and have been assisted by missionaries from other stations. The last meeting, holden in April last, is thus described.

Brothers Eagleton, Dunlap and Blackburn, from Tennessee, and brothers Chamberlin and Thompson, assisted. Esq. Blackburn, though not a minister, is a very useful man at such meetings. A prayer-meeting was held every morning at sunrise, preaching at ten o'clock, A. M., and at two P. M., and again at candlelight. On the Sabbath the congregation was very large. Isaac Bushyhead and Sally Bigbey were received to the church, previous to the holy communion. On Sabbath evening and Monday morning, when the anxious were called, near twenty came forward. Two of these have since expressed a hope in Christ.

On Monday morning the church appointed one of their number to return thanks to Messrs. Eagleton, Dunlap and Blackburn, for their assistance on the occasion, and request them to attend a similar meeting next fall, and also to request the church to Brainerd to unite with them in the contemplated meeting in September next. After some appropriate remarks and prayer, the congregation was dismissed. Some of the family from Brainerd continued with us till Tuesday morning, and observed with us the monthly concert, at two o'clock, P. M. The church in this place contains nineteen members, nine male, and ten female, including brother and sister Holland. Though the members do not generally manifest as much religious feeling as

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we could wish, yet, with some exceptions, their walk has been regular. Their labor last year in building the meeting house, and this year in purchasing plank, laying the floor, making the pulpit, building each a tent, &c., which they are about doing, places them, in point of efficiency, before any other church members in the nation. Most of the church and many others have adopted the plan recommended in the verse system of committing to memory a verse each day, and reciting the seven verses on the Sabbath.

My dear wife has taught the school since the 9th of April. The school consists of twenty different scholars. Thirteen live at the mission. I think the children are making good improvement.

Arkansas Cherokees.

EXTRACTS FROM A LETTER OF DOCT. PALMER, FAIRFIELD STATION, MAY 24, 1832.

State of Schools.

The school is in operation with about 30 scholars. This spring, two schools have been opened within about 15 miles of us, which have taken off more than half of our former scholars, and yet there are more pressing upon us, to be received, than we can possibly take. It is interesting to see how these full blood Cherokees, as soon as they begin to feel the power of the gospel themselves, will bring their little tawny children, and give them up to receive a Christian education. We have now in our care, and, as I might almost say, in our arms, as many as a dozen little interesting creatures, from four to six years of age. The parents seem to have perfect confidence in us, and it is remarkable that they will permit us to switch their children, if necessary, when they would on no account do it themselves. I am glad the natives have shewn so much energy in trying to have schools at their own expense. How they will succeed I do not know. The Methodists will perhaps foster one or both of them. I would do all I could to help and encourage them, and if I had time, would visit them frequently. To one of the schools I sent some books, the other day, which were thankfully received, and the Tract Society sent half a dozen testaments, to be distributed among the scholars.

A few good, pious young men, teachers from New England, who would be willing to spend two or three years in the service of God among this people, would do immense good.

Religious Revival.

Last year the Lord revived his work among us greatly, and many I think were

truly converted, and much outward reformation among our people manifestly followed. And now I rejoice to say, that God is opening the windows of heaven again. O that he might pour down, till there shall not be room to contain. Our Sabbath congregations are constantly increasing in numbers and interest. Last Sabbath, about thirty persons professed, before the congregation, their determination to accept of offered mercy. Intelligence of the work is spreading around, and persons are coming weekly from distant parts of the nation, to see for themselves, and some of them, I hope, will report that God is among us. Last week I took five or six of the native brethren to go and preach in a very wicked settlement, about twenty miles distant. Rode all the distance Saturday morning, and back most of the way the same evening. There will be opposition, as there are threatenings in that neighborhood, but greater is He that is for us, than he that is against us.

I feel constrained to go and preach to that wicked settlement, though it will cause an increase to my burden already too great, and the native brethren seem determined to give what help they can. It is wonderful how God has raised up to our help such substantial men around us. I could name six or seven first rate men, respectable in the view of all, and ardently pious, ready at all times to every good work. They are pillars, foundation stones in the wall of Zion in this nation.

I never before felt so deeply my insignificance and insufficiency for the great work before us. I exceedingly fear my insufficiency will hinder the work. Let all who become acquainted with my case, and the work of the Lord here, pray for me and for the increase of the influence of the Holy Spirit among us.

This letter was not closed till the 4th of June, when the following was inserted in postscript.

The revival in our neighborhood is greatly on the increase, and, we hope, is extending into other parts of the nation. This is certainly a field ripe for the harvest, and our prayer is, Lord send forth laborers into thy harvest.

Osages.

EXTRACTS FROM A LETTER OF MR. DODGE,
DATED BOUDINOT, OSAGE NATION, MARCH
12, 1832.

Difficulty of Collecting the Osages.

THE influence of white men doing business among them is no small barrier in the way. Several times, during the past year, an audience could not be obtained among the Indians on the Sabbath, in consequence of the agent and trader being there, or expected to be there, on business. However, I

have made it a regular point to visit the Indians, on the morning of each Sabbath, when there were no providential hindrances, and to preach if I could obtain hearers, and if not, to converse with such as I could find. In the afternoon, I make a point of holding an exercise with my family and others, who occasionally attend at the station. During the most part of the winter, I have held a third exercise with a little band, who are encamped at the station.

Something has been said about my specifying where, or in what towns or villages I perform my labors. In answer to this, I can say, I have preached, during the year, on the Sabbath, 80 sermons—47 at the stations and 33 to the Indians. 15 Sabbaths I could obtain no audience among them, but conversed with individuals, and from lodge to lodge. At Whitehair's Town, preached fourteen sermons, a little band at the station, nine times—Bear's Town, five times—at Wa-so-shee, once—Little Osage Town, once—Hopefield, once—Creeks, twice. I have also preached occasionally on week days, visited families and conversed with individuals as opportunity presented. 17 sermons have been preached by other missionaries among us during the year. Thus I have endeavored to give you as particular an account of our labors as my limits will permit.—And although there is nothing special among this people at present, in their inquiries respecting their eternal interests, yet I cannot but hope that they are increasing in Christian knowledge, and that they will ere long be the subjects of converting grace. Although in our assemblies there are many who are careless and inattentive, yet there are always some, who hear with apparent interest and with a desire to understand. But while this view of the subject has, as yet, predominated, I must tell you I am not without my trials. I sometimes feel great discouragement, while I look around upon this people and behold them sinking into their graves, entirely unaffected by the gospel. It brings most solemn reflections to my mind, when I think of their eternal destinies. When I speak to them concerning these great things, they generally seem to be as insensible to their true value as the blind man is to the objects of sight. With such views of the subject, I feel sometimes almost to despair. But when I reflect again that with God all things are possible, and that it is man's business to speak to the ear, and that it is God alone who can speak to the heart, I again take courage.

EXTRACTS FROM A COMMUNICATION OF MR.
DODGE, OSAGE NATION, JUNE 18, 1832.

View of the Last Quarter.

I proceed to make some statement respecting the labors and prospects of the past quarter.

The two first Sabbaths in March, the water being high, I could not get to the town; the time was occupied at the station with a few Indians residing there. The three following Sabbaths were spent in preaching at the station and at White Hair's Town. I also visited and preached at Wa-so-ches and the Bears Towns, and gave notice to all the people of the contemplated tour about to be performed among the several tribes, and urged them to bear it on their minds and be ready to hear, for much pains would be taken by missionaries abroad, to visit them for the good of their souls.

April 6. A three days' meeting was commenced at Dwight station, among the Cherokees. This was a very interesting meeting. A considerable revival has been experienced among the people, of some time standing. Quite a number of young converts were present, and something like from 30 to 40 inquiring souls. The exercises were closed on Sabbath evening, the 8th. Monday was spent at the station with our missionary brethren, visiting the school, &c. Tuesday, we rode to the Forks of Illinois, to visit brother Newton's station and people. Wednesday, visited a number of families in the neighborhood of that station, exhorting and praying with them, and found numbers there who appeared very tender upon the subject of religion. Thursday, attended an appointment at the garrison, when brother Washburn preached to a small, but an attentive audience. This is a very wicked, polluted place; but even here the Holy Spirit was evidently operating upon the minds of some. Friday, we commenced a three days' meeting among the Creeks. But few attended the two first days, but the third day, it being the Sabbath, a large congregation assembled, and gave very good attention to the word spoken. The anxious were called for, in the course of the day, and a considerable number came forward; but there does not appear so much special interest on the subject of religion as there was a year ago. None were added to the church at this time.

Tuesday, commenced meeting at Clamont's Town, preached five times in four different lodges. Once in particular to the females; and in every instance we had quite a number together to hear. We continued the meeting part of Wednesday, and came away, thankful that we had been permitted to proclaim the gospel to so large a number of this people. Spent Thursday in public worship at Union station. A few anxious souls there.

Sabbath, 22, spent at Hopefield station, preaching to the Osages, who dwelt there, and we had a decent attention both parts of the day. One young woman, in particular, appeared affected with her situation, for whom special prayers were presented after the public exercises were closed. She

was formerly a member of the school at Union.

Wednesday, 25. Toward evening, we arrived at the little Osage town, where we were saluted with a war party, preparing for a war expedition, and with whom we were annoyed all the time we spent at the town, for they were extremely tumultuous and noisy. However, we tarried through the night, and succeeded in getting a considerable number to hear the next day. We collected them together several times in different lodges, during the day, and had one appointment for the females in particular.

From this, we went to Wa-so-ches Town, where we spent Friday and part of Saturday. We kept up exercises almost constantly while there, at different lodges and with different classes of men, women and children. A large number in this town, of all ages and descriptions, had an opportunity of hearing something from the word of God. O that God would bless his word for their good.

Spent Sabbath, 29, at White Hair's Town. We collected what we could twice, and preached two discourses to them each time. After which, we proposed holding exercises for the instruction of the females and the young men and boys in different lodges at the same time, when something like 100 of each sort, were collected, and paid a very respectful attention to the word spoken. The reason, why we called the women and boys separate from the men, is because it is contrary to their customs for them to assemble with the men, but in every instance, where they in particular have been invited, they have manifested as much or more engagedness than the men.

30. It being difficult to pass the Noosho, on account of high water, the brethren from Union and Dwight started on their way home, and left the visit to the Bears Town for brother Jones and myself, which we performed on the 31st. We held two exercises with them, one for all who would attend, and another in particular for the boys. The number was not large who attended, as part of them had started on a hunt, and the women were very busy in their fields, planting corn. This closed our missionary tour, and we think the appearances are more favorable than we ever saw them before among this people. Two Sabbaths have been spent at the Bears Town and two at the station. Attended a four days' meeting at Harmony station, which commenced the 1st day of June. Friday and Saturday the meeting was quite interesting, but the Sabbath was a most solemn and affecting season—13 persons came forward and took the vows of God upon them, eleven by profession, and two by letter—five were children of the mission family, four were Indian children, two Delawares, and two Osages, and two were black persons, who are laborers at the mission station. It was very

pleasant to behold these young soldiers of the cross come around the table of their divine Lord, to commemorate his dying love, for the first time. During the meeting, five professed a hope in Christ, and within a day or two after perhaps as many more, and a number of others are under very serious impressions. I shall not be very particular in stating the hopeful appearances at Harmony, as no doubt brother Jones will do that in due time. I cannot forbear stating the goodness of God, which has been manifested in my own family, within the year past. My two eldest sons, who visited New England last year, came home, we trust, with new hearts.

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EXTRACTS FROM A LETTER OF MR. HALL,
DATED LA POINTE, JUNE 14, 1832.

Favors Shown to the Mission.

At the date of this letter, all the members of the mission were in good health, though Mrs. H. had been ill.

We and the Board, are under peculiar obligations to Mr. Warren, for the many favors he has shown us, in various ways. He has made a donation to the mission of \$100, mostly in household furniture and provisions, including a cow, besides giving us the use of a part of his house, much to the inconvenience of himself and family, and furnishing us with fire-wood, cut and drawn, with garden vegetables and various other things, for our comfort and convenience. He gives the mission one fourth part of the produce of his farm this year, for our superintending his farming business. He furnishes seed and most of the labor. Mr. Ayer labored on the farm about a month last fall, and during the time of putting in the seed this spring. This is a liberal offer, on the part of Mr. Warren. It will enable us to procure a sufficient quantity of potatoes, peas, and other productions, for the use of our family, should the season be favorable, with little expense to the mission. There was no ground cleared, that we could occupy, except his. It is probable that we can occupy his ground, on some advantageous terms, till the Board determine what to do in this region.

School and Preaching.

We commenced a school early last fall, which has been continued, except about two months in the spring, while the people of this place were at their sugar camps. It has been small. At no time has it exceeded 20 regular scholars, a large part of the time, not above 12 or 15.

The Indians have nearly all been absent from the island during the spring. Several families, which used to be here at this sea-

son, are this year cultivating a piece of ground on a river, 12 or 15 miles distant from us. In consequence of their absence, several children, which attended school last fall and winter, have been taken out this spring.

I commenced a religious exercise on the Sabbath, for Indians, immediately after our arrival, which has been maintained, except two or three Sabbaths in the early part of the winter, while Mrs. Campbell* was too unwell to go out, and during several weeks in the spring, when nearly every body was absent. We have also had a regular exercise in English, on the Sabbath, for the benefit of our own family and one or two others. Our Indian meeting has been attended but by a few, except the children, who belong to the school. The Indians, when here, have not felt much interest, in coming to hear. The hearers have been principally females, who belong to the civilized families. When we have preached to the Indians, it has been from house to house. When we have been to their lodges, we have generally been well received. They have never refused to hear, when we have read or talked to them about Christianity. They generally hear, however, with very great indifference. They never have made any objections to any thing, which we have communicated to them, from the bible. In some instances, the truth has seemed to produce some effect upon the conscience, for a time. In one instance, we have considerable ground to hope, a saving change has been wrought by the Spirit of God.

Roving Habits of the People—Progress in the Language.

Instruction, however, must be given, as the traders collect their furs, by following the Indians. A missionary, in this country, cannot sit down and gather the heathen around him to hear the gospel. If he waits for them to come to him, he waits in vain. He must go after them and preach, where he can find them. He must preach to individuals and to families, for he cannot very frequently collect an assembly.

I fear there will be an insuperable difficulty in the way to maintaining schools, while we depend on the parents for the support of their children, so long as the present mode of life prevails among them. There are no Indians in the country, who reside at the same place many months, at a time. They roam about continually over a country, hundreds of miles in extent. When they go from place to place, the whole family goes together. They are too poor to support their children at school, while they are absent on their hunts and for other purposes, without help. We might, I do not doubt, collect many children into school

* Mrs. C. at present acts as interpreter.

very soon, if we had the means of feeding and clothing them. I do not know what opinion to form, as to what will result from the introduction of books into the Ojibeway language. We expect a small spelling-book, which Dr. James has been preparing, and which is probably printed before this time, on the return of the traders. We shall then make the experiment.

I have given considerable attention to the study of the language. My progress has not been very rapid. It is rather more difficult, than I hoped to find it. I have received considerable assistance from some manuscripts, which I procured of Dr. James. When we shall be able to give instruction in it, I cannot tell. Mr. Ayer has spent much time in studying it for the last two years, but does not speak it at all fluently. He has taught the school about half the time, since it was opened, the remainder of the time, it has been under my care. He has also collected the children into a Sabbath school, and has given considerable interest to our mission by teaching them to sing some Indian hymns. He and Mrs. Campbell return to Mackinaw with the traders. I shall have no means of preaching to the Indians till another interpreter arrives.

LETTER FROM MR. BOUTWELL, DATED
FON DU LAC POST, JUNE 25, 1832.

NOTICE was given in the last number, p. 274, of the reception of this letter. The object of this tour to the head waters of the Mississippi is, to learn the state of the Indians in those regions, with reference, ultimately, to their instruction.

I write in the midst of confusion; all is hurry and bustle to make ready for our departure from this place, where we arrived on June 2d. We passed the Sabbath with Mr. Aitkin, who was on the point of embarking for Mackinaw, but who remained with his clerks and men till this morning.

On arriving here I was not a little surprised to find nearly 400 souls. French half breed, Indians and white men. The scene at our landing was such as I never before witnessed, and enough to fill one, unaccustomed to the like as myself, with wonder, if not with fear. The yelling of Indians, barking of dogs, crying of children, running of the multitude, discharge of musketry and flourish of flags, was noise in the extreme.

But my feelings were indescribable, when I came to my senses and felt that on myself devolved the duty of preaching to this motly group, the only salvation by Jesus Christ. And what depressed me more than all, the majority neither understood my language, nor I theirs, sufficiently to address them, except through an interpreter.

The Lord, however, opened a wide and effectual door, and gave me utterance. At ten o'clock I preached to about 40 in Eng-

lish, the first sermon ever preached here—and at four, P. M., I addressed, through Mr. Johnston, more than twice that number—French, half breeds and Indians. Many of the latter of whom, for the first time, listened to the word of life. All listened with attention and interest.

My interpreter sat on my right, while a chief occupied a seat at my left, around and before me, on the floor, sat his men, women and children, in a state of almost entire nudity, many of whom had no more than a cloth about the loins and blanket, but some of the children not even a blanket.

All with their pipes and tobacco pouches, painted with all the variety of figures that can be imagined. The chief came to Mr. Schoolcraft three times, during the day, for permission to dance, but followed his advice, with the promise of the privilege in the morning. From five o'clock till twelve at night, my ears were filled with the monotonous beat of the Indian drum.

This morning, the drum was the first thing heard; and at eight, 30 or more, who joined in the dance, headed by their chief, came before our door, where they exhibited for an hour. Their approach was the most comical—a half hop, timed by the beat of two drums, accompanied with a monotonous sound of [the human voice—each holding his musket in a presented position, which, as they came near, was discharged—two American flags were borne, at the right of their column.

The pipe, was now lit, and first presented to Mr. S. and next to myself, then to Mr. Johnston, and finally went the rounds, when they commenced their dance, accompanied with the monotonous drum and the voices of a few squaws. At short intervals all united in a yell.

The bodies of the principal part of the men were naked, except the cloth about the loins and leggins, and painted in a manner to exhibit the most hideous spectacle possible. Their heads and the bodies of many were ornamented with the feathers of the eagle. One character, in particular, attracted my attention—this was their medicine man. He was superbly painted, legged and rolled in a fine Buffalo robe, which being too cumbersome to join in the dance, he stood by as a looker on.

The pipe and dance with them are the highest marks of respect, and on which occasions they always expect presents. After the dance had proceeded a short time, one of the warriors began a sort of Philippic to the young men, recounting his exploits, in which he was careful to tell them how many of the Sioux he had killed.

And here too I must acknowledge the kindness of my friend, Mr. S., who, immediately on receiving his instructions from the war department, dispatched a canoe for me to Mackinaw, and has been assiduous in every possible way, of making my tour pleasant and profitable. I trust I shall be

able to furnish the public and the Board with facts of the most interesting character.

Passed 24 hours at Le Point, with brother H., who is in health, and I am happy to say, laboring not without the prospect of doing good. I left Mackinaw on the 4th and St. Maies on the 7th of June. Met Mr. Warren, Ayer and Mrs. Campbell, one days' march from the Point.

Mr. Oaks informed us of a war party, forming at Lac da Flambeau, by the chief, called the White Crow, to go against the Sioux. Mr. O. had some wampum from this chief to Mr. S., expressive of his intention. Reaching the Point, we met an Indian directly from that band, saying the chief had abandoned the excursion in consequence of the death of a child.

Stockbridge Indians.

EXTRACT FROM A LETTER OF MR. STEVENS, AT STATESBURGH, NEAR GREEN BAY, MAY 11, 1832.

Effects of Intemperance.

WE have enjoyed uninterrupted health in our family, since last fall, for which we can never be sufficiently thankful, and there have been very few cases of severe sickness among this people. I believe there have been but three or four deaths here, since last fall. One of these was a man, who would not be reclaimed from intemperance. One day, he came from the river, and went to the house where the poison is kept, obtained some and drank, and was found the next day upon the ice.

Within the three years, I have been in this region of country, there have been as many as a dozen murders committed in the country, and as many, or more, have been found dead—frozen and drowned, &c.; and all have been directly the effects of intemperance. Could all the groans and sufferings and wailings, caused by ardent spirits, only along the shores of this river, come into the ears of the makers and venders of these death potions, surely they would at once relinquish this murderous work.

Temperance Address.

The following address was written and delivered by J. N. Chicks, one of the Stockbridge Indians, to a temperance society, composed chiefly of his nation, at Statesburgh, near Green Bay. The writer was, for a time, at the F. M. School, in Cornwall. After he left the school, he became notoriously intemperate. In February, 1831, he became serious. Some account of his seriousness, and the immediate cause of it, was given in the last volume, p. 153. Since that time, he has given increasing evidence that a saving change has been wrought upon him. The address produced a salutary impression on

those who heard it.—It is given almost entire, and with but few verbal alterations.

Dear Friends—The object of our assembling this day is great and good, and may benefit both body and soul; but we are apt to think its of no importance, and, therefore, are inattentive to what is said at such times, when instructions are communicated to meliorate our conditions. Here we come and sit, and do we not often appear as a stick of wood when spoken to? Is it not because we never have sufficiently investigated the subject, and the causes of intemperance? But I presume we are now all convinced of the evil and ill consequences of it.

I am conscious, as well as assured, that the formation of this Temperance Society is an object worthy of our attention, for without it we shall never rise to be a prosperous and happy people. I deem it of great importance, and well adapted to our necessities; and it seems to point the only way the poor Indians can be saved from certain and swift destruction.

The commencement of this work cannot be said to be too soon, but rather too late, nor are its rules too strict in the attempt to save us. A man, who for a long time has been attacked by disease, and often been led to distress, if finally partly restored, doth not say, it is too soon, nor immaterial to use farther means to his perfect recovery. The use of ardent spirits, certainly has done more mischief among our people than any thing else, and though heretofore, it was just as necessary that measures should be taken to prevent it as now; but we ourselves never discovered, what method to take, probably observed not the danger.

I have often been surprised to behold the young people so intemperate; they are worse than the old people. How they became thus, is a question for you to determine. "Just as the twig is bent the tree is inclined." And further, when I was young, I never saw the like, only in the aged. Was it not by them, you yourselves were led to it? And by you it is now handed down to the young; and so, at last, it has become so common to drink to excess, that the dreadful and overwhelming evil of it had almost lost its terror. We often looked upon an intemperate man, without any feeling or sense of his real situation. This was the case with professors of religion, before we left Stockbridge, N. Y. Our eyes were so accustomed to the beholding of the drunkard, we paid but little attention to the representation; as he passed on, we laughed, and made light of his appearance, and grew callous, and unfeeling of the guilt. Is not this too much the case with us yet? If our pity had ever been excited as it ought, if we have ever seriously reflected upon the real situation of the habitually intemperate, if we have ever recalled to mind,

what they have been, what they will be in a few years, and of the eternity, prepared for all accountable creatures, we had not remained thus far so cold and unfeeling. Just recal to mind the cases of some whom you have known for years, who became miserable drunkards. In early life, his hopes and prospects exhibited as much encouragement as any of ours now—and who finally died like a beast;—his body was picked up in the street, and thrown out of the way. Let us remember, that this guilty, wretched creature had an immortal mind, he was like us, of the same flesh and blood, he was our brother, destined to the same eternity, created by, and accountable to, the same God, and will, at last, stand at the same judgment bar; and who, amid such awful reflections, will not weep at his fate? whose eye can remain dry, and whose heart unmoved?

How rapidly has this evil made its progress, since a few years. Undoubtedly by your unfaithfulness, and those who were before you and responsible for your welfare, you neglected to impress upon the minds of your children the baneful effects produced by drunkenness. Notwithstanding the great number of melancholy events, many of you have lived to witness, occasioned by intemperance, in the lives of those, whom you were intimately acquainted with, still you have never been sufficiently awake to this subject.

It would be a different thing, had I related circumstances, which you, or I, have heard to have occurred to some nations, or people, in a distant country; but these scenes, with your own eyes, you have beheld among your relatives, friends and neighbors. And you need not to look far back; even some of those children now present, were eye witnesses of the occurrences. Since we have migrated to this country, an aged woman was burnt and consumed in the flames. One of our school girls was terribly burnt, and so expired in a few days. One of our school boys frozen to death. All of which, was effected by the poisonous stuff.

But ah! the occasion and manner of these deaths were then no surprising events, nor were they considered an awful warning to the living. We looked upon them as the natural result of all things. It is true they are no more than what might have been expected, in considering our ordinary lives, and the way the youth were trained up. They only fell into the custom and imitated the example set before them, by their parents; but unfortunately before they proceeded far in the paths their parents had trod, they were ushered into the presence of their angry Judge, only to hear the sentence, Depart ye drunkards! Oh! here language fails! poor mortal man cannot describe! tongue can never express the excruciating pains which must then be felt! And perhaps the very moment the sentence

was pronounced, they exclaimed, O you cruel parents! had you done as you ought to have done, we might have made our escape! In all your admonitions, your eyes remained dry, and a tear was never shed therefrom; neither did your example give force to your precepts and warnings! and, therefore, we continued in unbelief until we are ruined! and lost forever!

It fully appears, that the aged and parents have heretofore led the young people astray, even when the child was yet helpless, they attempted to do away the natural disrelish of ardent spirits. At the birth of an infant, (I have noticed this to be the general practice, among our people, whether it is so yet, I know not, but I am rather inclined to imagine it is) according to custom, the father starts in order to try to purchase a quantity of spirit. If he cannot get it from one place, he runs to another, till he gets it. It is thought to be as necessary as any thing else. And the parent certainly acts, as if the child could not be born without it. The father treats his friends and his household, and the mother partakes with the rest. The infant is fed with it; as if he could not know the good things, he is heir to, without a taste of ardent spirits. They are kept on hand and often given to him, as medicine, especially where the parents are fond of it themselves. By this practice, even in the cradle, his disrelish for ardent spirits is done away.

Parents, has not this been the case with many of you, if it has, then never be surprised again at the prevalence of intemperance, even if it is practised by your children, as though you did not know who has been the cause of it. If you have been drunken, and taken notice of by your children, is it not enough to lead you (especially if any of them have died in an unprepared state) to weep and mourn over the past, during the remainder of your lives? O how great must be the guilt that awaits you! I would, that we were all made to feel our guilt. O that there was such a heart in us, that we would fear the Above and keep his commandments. O that we were wise, that we understood this, that we would consider our latter end.

Look at your children, and try to realize their frailty, and the worth of their souls. These dying immortals are placed peculiarly under your care, their instruction is committed to you. God commands you to bring them up in the nurture and admonition of the Lord, and to train them up in the way they should go, and when they are old, they will not depart from it. And what if they perish through your neglect? How then could you meet them at the judgment bar? What exertions are then required of us, to promote and uphold that which tends to the rescuing of the rising generation, as well as those which are yet unborn. Much, very much depends on the

course which we will now follow. Therefore, teach your children an abhorrence of intemperance, train them in such a way, as to fear even to touch any distilled spirits, as much as they would fear to stick their hands into the fire that would burn them. Allow them not to drink a little, any more than allow them to tell a little lie.

At my arrival at Green Bay, I entered a grog-shop, and in gentleman fashion, intended to call for a dram; but observing a soldier in the shop, who was cursing and swearing in so shocking a manner, that the oaths he uttered, made me tremble, I had almost said, as much as Belshazzar, the king, when he saw wrote over upon the plaster of the wall of his palace, these words, Mene, Mene, Tekel, Upharsin. I would not remain in the house; but thought I again, I will wait till he goes off. So foolish was I and ignorant, I did not perceive that ardent spirits had made this man so wicked.

And were I now in the eastern country, and should come to the dwellings of my old acquaintances, and see the bottle in the old place, or carried about their farms, with far more care and attention, than they give to the Testament, I should be apt to think they are hypocrites, for no one can "drink the cup of the Lord and the cup of devils." Scrutinize the book which God has given us, and you will find, that it is full of woes against it. Isaiah v. 11. "Woe unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflame them." Isaiah xxviii, 1. "Woe to the crown of pride, to the drunkards of Ephraim," &c. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken." Hab. ii. 5.

If you wish well of yourselves and your children, watch over their conduct. Keep them from evil company. Remember Eli. He was a good man, but it appeared that he neglected family government. You see, it is said, "his sons made themselves vile, and he restrained them not." His misguided tenderness brought upon his house, and upon the whole land, a succession of calamities; "For there fell of Israel 30,000 footmen, and the ark of God was taken, and the two sons of Eli, Hophni and Phinehas, were slain." When Eli heard this, it so agitated his frame, that he fell from off his seat, backward, by the side of his gate, and his neck brake, and he died." O that parents may profit by this tale of woe. Give your children wholesome advice, reason with them, pray with them, and for them. You may be the means of saving them from temporal ruin, and perhaps from eternal death.

Lift up your heads and look around you; do you see the many men, you formerly sat with, a few years back, at your elections, councils and meetings. Where are they? Have they staid at home to work? No,

they are all numbered with the dead and forgotten. Have they died with old age? No, they were cut off in the midst of their days. Were they so destitute of means, that they died with hunger? No, they had plenty of improved land, and received all the advantages, which are necessary, to make them happy. Were they sickly and unable to attend to any work? No, if they did, they sickened themselves, some of them appeared healthy, fell down and expired. What then is the cause of their ruin? It is whiskey. These have not only shortened their lives, but also destroyed their souls; and where can we expect their habitation must be; they have rushed into hell, where their worm dieth not, and their fire can never be quenched. For the scriptures say, "Drunkards shall not inherit the kingdom of God."

Let us also attend to the manner in which our people have died. It has happened in various ways. Some killed one another instantly; some were butchered; some die a lingering, gradual death; some died in the streets; some were drowned in a creek or pond; some frozen and burnt, while riding in a sleigh, or in a tavern. Some, when drawing to the very close of life, by consumptive complaints, still would drink; some on a sick bed desired strong drink, and said, If I have some more I will recover.

In this small circle, I see that most of our relations have died in the manner I have just described. We understand, that some have promised, it should be the last time they would ever drink; but on that very day were in another world; surely they never drank again; others talked the like, but finally died drunkards. And why then should we continue to exhilarate ourselves with that which will ruin our race, and cut them off from every prospect of happiness in this world as well as the next. Or shall we continue a little longer? Shall we be younger, and the love of it diminish? No, perhaps at our departure, we shall be heard to ask for more? None of such will ever escape the wrath of God, who called on ardent spirits as their God.

We have read, or heard of heathen, who worship gods of stone, brass, &c., and we are filled with amazement, almost beyond measure. We think they are miserable and know nothing. Do you not apprehend they may have the same opinion, were they to hear of us, and our devourer. They would pity us. If we are any way at all like the heathen, we may resemble a few, and the worst of them, who cut themselves with sharp knives, or walk upon them. Or suspend themselves with hooks on poles. And lo! after the sacrifice of the body, are plunged into hell. Their gods do no mischief, nor operate on man either to divest him of his clothing or to desolate his body.

Let us look at that which we seem to value as God. When it begins to sting,

late, or operate in the stomach, we are all at once made bad enough for any thing. We can lie, cheat, steal, fight, use bad language, and assault the very nearest friend we have. We are filled with such highness of mind, and can almost accomplish impossibilities. If we are lame, we imagine we can dance actively, if we are slow and unwieldy, we can run almost as fast as a horse; if we are weak and feeble, we feel as strong as Sampson; if we are but a youth and small in stature, we are high as any man; if we are well stricken in years, we feel young as those who are in the prime of life; if we are poor, we are rich, though we wear but rags. Every such way it scandalizes us. It has, likewise, this dreadful effect, to obliterate the fear of the Lord: as it were the conscience is seared by it as with an hot iron. It cuts off men from Sabbath and sanctuary privileges, and every appointment for social prayer and praise, and neglects every religious duty, every opportunity for religious instructions. A man who, at every chance, seizes the bottle, will soon become hardened in crime, and destitute of the fear of any danger; no prayers, no tears, from broken-hearted and bleeding relatives, will affect him. He will next arise to a state of feeling, that will lead him to boast and glory in his shame; he will talk of his happiness, where he drank and fought—he will lie just as quick as he would eat a piece of bread or drink water—a tale-bearer and backbiter of his brethren, and laughs about all his evil doings.

And should we in the least degree examine our state, even now this present day, and had we never been habituated to the practice of an excessive use of ardent spirits, all our wants, comforts and conven-

iences of life, would have been supplied. And had we any business to transact with our great father, the President of the United States, we would soon collect money from individuals sufficient to enliven the one whom we may appoint to go upon business, and to take lively steps towards the seat of government, at Washington, and well satisfy him when he returned.

But we are so indigent, even a few cents can hardly be obtained from many. I am ashamed to have occasion to state this of my people, so scandalous, and, however it may irritate some, it is infallibly the fact. We could not only have done this, I have just said, but all which our white brethren could do. And we had now seen more of our people sitting here; but O, the opportunity with which they were favored once as we are, is ever past. It will thus be the case with us if we do not arise from our seats and come to this table and subscribe our names, that we will no more meddle with that, which seems to be the root of all our calamities. Let all then, who value their lives and their souls, beware of this prolific and deadly vice, which is more prevalent, at this place or part of the country, than probably in any other; and which is the parent of most of the crimes and sins, which defile the land. Temptations to this vice are numerous and powerful. There is nothing so easily obtained, as the intoxicating draught. The desire of gain in individuals of our white Green Bay brethren, and a desire of revenue in the public, have opened a mart for the mortal potion, at every corner. "Avoid it, pass not by it, turn from it, and pass away;" for "why shouldst thou die before thy time."

Proceedings of other Societies.

FOREIGN.

EVANGELICAL SOCIETY IN GENEVA.

THE Evangelical Society, formed at Geneva, by ministers and members of the Reformed church of that city, issued a circular, in September, 1831, making known their determination to establish a new theological school, in which the true doctrines of the gospel shall be taught, and appealing to their own churches and the friends of the gospel, generally, for aid in carrying forward their benevolent institution.

In the course of the last winter and spring, the cause of this society was successfully advocated, both in New York and in New England, by Rev. Mr. Proudfit, of Newburyport. Much sympathy was excited in the minds of those who listened to Mr. P.'s statements and appeals, and

considerable pecuniary aid has been extended, to forward the seminary, thus fearlessly projected by these pious and enterprising reformers. The succeeding statement is from the New York Observer, and shows the extensive and important objects of the society, and the success of its efforts.

The following account of the labors of this society is from the "Christian Review and Religious Journal of the Canton of Vaud," published monthly at Lausanne; to which we have added some further particulars from the private correspondence of the Evangelical Church Journal, published at Berlin.

"The work of this society makes constant progress, and is now divided into eight or ten distinct parts. The general committee is divided into sub-committees, each superintending a particular department, and at the end of every quarter reporting its proceedings to the general committee.

I. *Theological School.*—The opening of the school took place on the 30th of January. The Rev. Mr. Gaussen delivered a discourse on this occasion, exhibiting enlarged views of truth, and the hearty expression of his faith, zeal and love for the work of the gospel. At present, introductory lectures only are delivered. Mr. Gaussen reads two hours a week on *the use of reason in the study of theology*; Mr. Merle three times weekly on *Christian Antiquities*; Mr. Galland two hours on *Pastoral duties*. Four students are enrolled as pupils of the school;* and there are besides about twenty who attend the lectures; some of them students of the National Academy, and some pupils in the theological establishment of the church of Bourg de Four, (the Malan-Disseaters' church.) Of the four matriculated students, two are from Geneva, one from the Vaud, and the fourth from Neuchâtel. Several from France are announced for the spring. The regular course commences eight days after Easter. There will be two terms, as in the German schools, the summer and winter terms, with short vacations in spring and fall. This spring there will be but three ordinary lecturers, Messrs. Gaussen, Merle, and Steiger, the last of whom is expected from Berlin.† Rev. Mr. Galland will act as extraordinary lecturer.‡ (professeur suppliunt.)

On the 19th of March, the committee resolved on establishing ten scholarships for indigent pious students at 600 francs for three years, relying on Providence for the funds to endow them. The next day a letter came unexpectedly from Boston, announcing that an American church would at once assume the payment of five scholarships, and hoped hereafter to do more. The society also receives numerous proofs of Christian sympathy in the erection of this theological school, on the part of many of the clergy and laity in France, Holland, England, Scotland and Germany. Among the benefactors of the school, is his majesty, the king of Holland, who has made a donation of 150 guilders; and the committee were pleased with the interest manifested by the king in the following order from his cabinet, directing the payment of this sum:

"We William, by the grace of God, king of the Netherlands, prince of Orange-Nassau, duke of Luxembourg, having read a letter from Mr. Merle d'Aubigne, formerly preacher at Brussels, in which, in the name of a committee of a newly founded Theological school, at Geneva, he communicates two printed documents, relative to the object of this institution; and having heard the report thereon of our Minister of State, charged with the affairs of the Reformed church—have thought proper in order to show the interest we take in the erection of the above mentioned school, to make a donation in favor of the same, of 150 guilders from our private purse.

Hague, 4th January, 1832.

(Signed)

WILLIAM.

In the name of the king:

(Signed)

S. G. VON MEY VON STRENSKERK."

* Exactly the number with which the Reformed School, at Montabau, in France, commenced.

† Also a fourth ordinary lecturer, on the criticism and exegesis of the Old Testament, Mr. Havernick, licentiate.

‡ Independently of the theological school, Rev. Mr. Merle at present delivers lectures on the history of the Reformation in Germany, which are attended by persons of all conditions and both sexes.

II. *Meetings for prayer, reading, and expounding the Bible.*—These take place every Sunday and Thursday, at seven o'clock in the evening, and continue an hour and a quarter. They are always well attended; and the place* now occupied on Sunday evening, is found insufficient for the number of hearers, which is about three hundred. The meetings are conducted alternately by three French preachers.

III. *Catechetical Instruction.*—Three times a week, Rev. Mr. Galland gives catechetical instruction to the boys, about ten in number. All the answers are derived from the Bible.

IV. *Sunday School.*—In this school, which is also conducted by Mr. Galland, religious instruction, purely from the scriptures, is communicated to a large number of children.

V. *Girls' School.*—This institution has made uncommon progress. It was begun with only four, but now numbers forty pupils, from five to ten years of age, and is still increasing. A pious lady and her daughters impart instruction on the Lancasterian plan, comprising reading, writing, arithmetic, sewing, and knitting. The school is opened in the morning with a short exposition of a passage of the Bible, and closes morning and night with singing a hymn.

VI. *Bible Society.*—The committee have established 25 or 30 depositories, and are zealously engaged in ascertaining what families are destitute of the Bible. They find the bounds of the Canton of Geneva too narrow for them, and are desirous of extending their efforts to countries where the Bible is little known. For this purpose, two distributors have traversed the departments in France, adjacent to Switzerland, and there sold the New Testament, according to De Sacy's translation. They have also sold tracts of the Paris Tract Society, and such is the demand that two more pedlars have been induced to engage in the business of selling tracts.

VII. *Tracts.*—The committee have sold as many tracts as possible by their own members and the two agents of the Bible Society. They have found it well to have the tracts bound in small volumes, and circulated from the depositories. Tracts are also loaned weekly to the children in the Sunday School.

VIII. *Religious Circulating Library.*—This is open every day; only one volume is loaned at a time; the yearly subscription is about 25 cents.

IX. *Missions.*—The Evangelical Society has as yet no mission-house, but the efforts of the committee are confined to receiving and distributing donations. The monthly concert of prayer is well attended.

Scottish Missionary Society.

BOMBAY.

Extracts from the Report of this Society in 1831.

THIS society has three missionary stations in the Bombay presidency, viz. one at Bankote, one at Hurnee, and one at Bombay. The two former on the continent, and the latter on the island

* The place at present occupied for the lectures, prayer-meetings, and religious library, is a house hired by the society, and it is remarkable that it happens to be the house formerly occupied by Calvin, the great Reformer of Geneva.

of Bombay. The following is from the report of the Bombay station.

In the last report, it was mentioned that Mr. Wilson, after having resided for some months at Hurnee, with his friend, Mr. Nesbit, for the purpose of acquiring the language, was about to remove to Bombay. Since his settlement at the seat of the presidency, he has been diligently employed in preaching the gospel to the various classes of the community, both at stated places and in the streets, lanes, temples, and other chief places of concourse. As conversation was apt to generate needless disputation, he endeavored constantly to occupy the time in direct address, which he found best calculated to arrest attention and produce impression. Objections, however, were frequently urged and answered. It is worthy of remark, that Mr. Wilson was admitted by some of the natives to preach in their own houses. This was a new department of missionary labor in that part of the country, and serious doubts were at first entertained as to the possibility of carrying it into effect. It is gratifying, however, to find that a fair commencement has been made. Some houses were voluntarily opened to him by the inhabitants; and they even furnished lights, and invited the attendance of their neighbors. The auditors, on these occasions, were in a much more favorable situation for hearing the word than in other places; and the services appeared to attract peculiar attention.

Some very interesting public discussions took place in Mr. Wilson's own house in the month of May. They were attended by upwards of a hundred brahmins, and many others of the natives. These discussions appear to have produced a very beneficial effect, in the way both of exciting inquiry and of diffusing information.

Mr. Wilson has established seven schools in Bombay, which are attended by 350 boys, who, with the exception of a few Mahomedans and Roman Catholics, are Hindoos. He has lately instituted two Portuguese schools for Roman Catholics; but how long they may be allowed by an ignorant and bigoted priesthood to exist, it is impossible to say. Mrs. Wilson has also established six female schools, which are attended by about 120 girls. They are daily visited; but there are many difficulties connected with them. Some of the girls, however, appear to profit by them, and have made considerable progress in reading, and in the acquisition of Christian knowledge.

Mr. Wilson has circulated, among all classes of the community, about 1,700 copies and portions of the scriptures, and about 7,000 tracts, in ten or eleven languages, but chiefly in Mahratta and Goojurrattee.

It is satisfactory to learn from Mr. Wilson, that Pedro and Manuel, the two Indo-Portuguese converts, who are now both in Bombay, have given him satisfaction. They have been chiefly engaged in connection with the schools; and though they have not displayed much vigor, they have faithfully discharged the duties which devolved upon them. Ram Chundru, the baptised brahmin, who has also come to Bombay, has proved diligent in the instruction of his countrymen, and has evinced a scholarship of a high order. Mr. Wilson endeavors to direct his studies, in the hope, that through the abundant grace of Christ, he may, in due time, be ordained to the office of the ministry.

Several persons have offered themselves as candidates for admission into the Christian church. Some of them, indeed, have fallen back to the ways of the heathen; but by Mr. Wilson's last letter, it appears that he was then attended by six persons, of whom his opinion was not unfavorable. He intended to admit two of them, an African and a Hindoo woman, into the church, in the course of two or three weeks. Among the European soldiers, with whom he holds a monthly meeting, it is gratifying to state, that he hopes his labors have been much blessed.

DOMESTIC.

EXTRACTS FROM THE EIGHTH REPORT OF THE AMERICAN SUNDAY SCHOOL UNION.

THE following are extracts from the Report, presented May 22, 1832.

The present number of schools and societies supposed to be auxiliary to the American Sunday School Union is seven hundred and ninety, being an increase during the last year of two hundred and twenty-five. From an examination of the reports of four hundred and fifty of them, and the best estimate that can be formed concerning those which have not furnished us with a report, it is ascertained there has been an increase in our connection, during the last year, of 1,943 schools, 16,698 teachers, and 91,345 scholars; making our whole present number 9,187 schools, 80,913 teachers, and 542,420 scholars.

At the last annual meeting of the society, the second article of the constitution was modified, by striking out the provision, requiring the payment of money; so that now any Sunday school, or Sunday school society, sending to us a copy of its constitution, a list of its officers, and an annual report, is admitted to the privileges of an auxiliary, and entitled to purchase books at the reduced prices. With these cheap and simple requisitions, it is very desirable to secure a more prompt and general compliance.

It is, or ought to be, well known, that the relation of an auxiliary involves no obligation which is not expressed in the clause of the constitution just cited: any society or school is as independent after it connects itself with us, as it was before. We have no control over it, and no desire to control it, or to interfere, in any form, with its proceedings. Its patrons and friends may have a school when and where they please: nor can we oblige them to support any of our plans, or abandon any of their own. In addition to this, the relation may be dissolved at the pleasure of the auxiliaries: indeed, it is constituted for their benefit, rather than for ours.

Arrangements are now contemplated, by which the connection between us shall become still more advantageous; and we hope to provide, in some way, for the attendance of a delegate from the parent society, upon the annual meetings of our principal auxiliaries.

The Treasurer's report shows the amount of expenditure, during the year ending March 1, 1832, to have been \$117,703 64. The amount of receipts, within the same period, including the balance on hand at the commencement of the year, \$118,181 19. Leaving a balance in the treasury, March 1, 1832, of \$477 55.

Of the receipts there have been do-	
nations to the General fund, of	\$10,239 95
To the Missionary fund,	208 42
To the Valley fund,	24,244 41
From loans,	4,200 00
In the treasury, March	
1, 1831,	290 19
Received from societies	
and individuals in	
payment for debts,	
and for books sold,	76,998 22—79,288 41
	<hr/>
	\$118,181 19

The society now pays interest on \$44,000, borrowed money, and the treasurer has lately been authorized to borrow \$30,000 more, to meet the current expenses of the business, such as paper, printing, binding, &c.

During the eight years of the society's existence, we have reported twenty-six thousand three hundred and ninety-three teachers and pupils who have professed faith in Christ. This number would doubtless be increased to forty thousand, if not fifty thousand, by adding those who have not been reported; and those who have received the truth in the love of it, without making any outward profession.

Two facts connected with the subject of revivals of religion, deserve particular notice:—

1. *They have been enjoyed to a considerable extent in our new schools, where the advantages of instruction are yet very limited.* It would seem as if God sent down upon them, an early and abundant blessing, lest indolence or unbelief should gain an advantage over them. The voice of free grace has sounded in harmonious and thrilling accents over countries and provinces, which but yesterday were under the reign of silence and loneliness. Feeble bands of teachers in remote and obscure places have been made glad in God, their King, and songs of joy and deliverance, have broken forth from the children under their care. The number connected with Sunday schools, who are reported, by our missionaries and agents, to have made a profession of religion during the last year, is two thousand and four hundred, but it is obvious that this must be but a small proportion of the actual number; and indeed, in some instances, where the most powerful revivals have been enjoyed, the number of subjects is not specifically stated.

2. *We have seen striking instances of the action and re-action of the spirit of revivals on schools, and on the community.* Sometimes a school has been established with great difficulty, and languished, through the coldness and apathy of teachers. A revival of religion in the region round about, has thrown life and energy into the school, and the teachers have gone on their way with new zeal. In other cases, a school has been surrounded by formal and worldly professors. A revival has commenced among the teachers and children, spread through the church and town, and brought to life a body of active and devoted friends to the Sunday school. This has been often seen during the last year; and let it be known here and every where, to the praise and glory of God's grace, that no instance has yet been known, in which a revival of religion has not either commenced in the Sunday school, or embraced it in its progress.

We might add, that revivals of religion have been extensive and powerful in Bible classes, and in schools of instruction in human science. It is thought, that at least sixty sketches of Bible class revivals have been published during the last

year, the subjects of which will not fall short of fifteen hundred, or two thousand.

In the mean time, let the society be contemplated apart from its temporary measures, and the creatures of yesterday by whom they are devised and executed. The great principle which it embodies, and on which it rests its highest claim to the confidence and favor of all, is the principal of LOVE—love to all who love our Lord Jesus Christ in sincerity. We seek the present happiness, and final salvation of the children of men. It is safe to grasp the utmost. We shall be satisfied with nothing, till we accomplish every thing. We must increase, and improve, and multiply our schools from year to year, and from age to age, till every inhabited part of the globe is blessed by their influence.

The fulness of God's favor will attend them, without failure or abatement, and their duration and means of support are to be measured only by the existence and the wants of a sinful, dying world.

Valley of the Mississippi.

By the society's resolution, of May, 1830, we became pledged to direct our efforts chiefly, (for the time being,) to the establishment of Sunday schools throughout the Valley of the Mississippi.

The undertaking was vast and difficult; but the work of our hands has been prospered by that gracious God, in reliance upon whose aid it was attempted.

The tract of country to be supplied, as it was contemplated by the resolution, embraces the states of Ohio, Indiana, Illinois, Kentucky, Tennessee, Alabama, Louisiana, Mississippi, and Missouri, together with the territory of Arkansas; the territories lying north of Illinois, and north west of Missouri; Western Pennsylvania; Western Virginia, and a small section of the state of New York.

It is computed to contain one million three hundred thousand square miles, or upwards of eight hundred and thirty-three millions of acres; nearly six hundred millions of which are supposed to be arable land. Over this vast space, comprising nearly two-thirds of the land surface of the United States, is scattered a population exceeding four millions. This number may be increased to nearly seventy millions, and the population not exceed in density that of Massachusetts; and if it should reach two hundred and fifty millions, it would still be exceeded in several provinces of Europe.

In estimating the results of our effort, it should be remembered, that a Sunday school, simple as it is in itself, is not formed without much skill and labor; especially where its character and influence are unknown, or known unfavorably. The prejudices, habits, and condition of the people; the physical aspect of the country, and the general state of education, are to be well considered.

Notwithstanding these various hindrances, great success has attended the plans of the Board, and though the foul spirit of prejudice or ignorance still possesses many minds, and though a feeble counter-current sometimes opposes itself—the tide of intelligence and influence evidently sets with us, and will bear us on to the accomplishment of every good purpose.

One who had contemplated our progress with an evil eye, was led to exclaim, with more truth than usually attended his expressions,—"It is in

vain to oppose the spread of Sunday schools; they will ultimately overrun the land, and the devil himself cannot help it."—"These Sunday schools have done more for their side," said an enemy to all schemes of Christian benevolence, "than any thing else they have ever tried; I am really afraid of them; they spring up as in a night, and are spreading all around us."

The contributions to this specific object, from May, 1830, to March 1, 1832, which is the close of our fiscal year, amounted to \$60,714 60.

Among the considerations which should urge us forward, may be mentioned—

1. *The degree of interest which has been excited on this subject over all our country; and there is nothing surprising in it.* Prospectively, it may be said, with literal truth, that the education of the Valley of the Mississippi, is the education of our country; our course is not, therefore, to be regarded in the light of dictation or interference. It is a matter of common and momentous interest, that western education should be thorough, Christian, and universal. The American people constitute one body, though many members, and from the very nature of our compact, if one member suffer, all the members must suffer with it.

2. *We may also advert to the evidence which has been already furnished, that Sunday schools are precisely fitted to our great purpose.* So manifestly has this appeared to enlightened citizens of the west, that they have cordially welcomed our agency in every form; and it is to their counsel, co-operation, and liberality, that much of the success of our plans is to be attributed.

3. *We have cheering tokens that the sacred influence of Sunday schools is making sure and silent progress.* In the midst of a section of the state of Indiana, which, since our resolution passed, was an unbroken forest, an agent was passing from one log cabin to another, when he came to a spot on which the timber was just felled, and lay strewed around in every direction. In the midst of this humbled glory of the forest, a rude dwelling had been put up, and a few rods from it he found an interesting little girl, in her playhouse, built of moss, diligently preparing her Sunday school lesson. Her brother was hearing her recite this passage of wonderful import—*He called his name Jesus.* The words were upon her tongue before they discovered the stranger's approach, and he could not but exclaim—The wilderness and the solitary place is glad for them, and the desert already rejoices and blossoms as the rose.

4. *Without further and higher efforts we shall lose what we have gained.* The schools we have established, are in the midst of a scattered and unsettled population—violent prejudices surround them—their importance is but partially appreciated—teachers are few; leaders, by whose boldness and patience, others are encouraged and upheld, are rare, and suspicion and misrepresentation attach to our object, our measures, and our men. In such circumstances, it is sufficiently obvious that our course must be upward or downward; we must be constantly on the advance, or on the retreat.

5. *God has given us the vantage ground.* Our means, and our mode of applying them, have been tried and proved. Every good school we have established is a trumpet-tongued advocate, whose eloquence costs us nothing and is never exhausted.

6. *The Bible is among the people.* It begins to be seen and felt that universal religious education, not by sects but by the umpire of all sects, is the most effectual check upon the strides of a corrupt ambition. Such an education is as intolerable to the bigot and fanatic, as the light of the sun is to the owl and the bat. Considerate men are persuaded, too, that in a government like ours, religious truth is not only the just basis of popular education, and the sure foundation of political freedom, but that the universal diffusion of religious knowledge constitutes the firmest barrier that can be erected against all dangerous accumulation of ecclesiastical power.

7. *Our faith is pledged to the prompt and complete execution of the resolution: and we have reason to believe that the same liberality which has sustained us hitherto, will be still shown.* Every western wind brings to us impassioned appeals from the people beyond the mountains, and they are our brethren. Whatever of kindness and favor is not in their hands abounds in their hearts. It is a common cause; and though they may say, in view of our happy and prosperous institutions—This matter belongeth unto thee; they say, also, in view of their own critical relations—Arise, and do it, and we will be with thee.

8. *Sunday schools must prepare the way for efforts in other departments of benevolence.* A modern writer,* of more than ordinary popularity, assuming that a general rectification of doctrine and practice, and a revival of primitive Christianity, are actually about to take place, inquires, what preliminary measures might be anticipated, as the necessary means of giving irresistible force and universal spread to such a reformation? "What," he says, "but the placing of the sacred canon, the arbiter of all dispute, and the fountain of all motive, previously in the hands of the people of every country?"

Surely, we may reply—the universal adoption of some cheap and easy system of teaching, by which they shall be enabled to read the sacred canon with facility and intelligence; and that system is found, and, so far as we know, only found, in Sunday schools.

9. *The conviction that error, darkness, and bondage, prevail where truth, light and freedom are not found,* furnishes a powerful incentive to continued exertion. The education of western children is not neglected. Far from it. The means of both intellectual and moral training are afforded, upon certain conditions, in great abundance and perfection. Colleges and the higher seminaries of learning have been silently built up at many of the chief cities and central towns. Courteous and winning manners, unwearied kindness to the sick and distressed, and great liberality in the erection and endowment of churches and schools, have excited the surprise and gained the confidence of the unwary. The best of teachers are secured by the highest compensation, and the parent who desires the best advantages for his son or daughter, seeks of course the best teachers, and often without regard to other, and infinitely more important interests which he puts in jeopardy. And hence principles and institutions, utterly hostile to those which are the glory and defence of our country, are gaining strength and influence, day by day. A direct resistance would only aggravate the evil. Darkness must be dissipated by light. Truth must be put upon the achievement of her

* Douglass.

sure and complete triumph. And to this end we must have good schools, and we must have them every where. The Bible must form the basis of popular instruction; and the liberty with which Christ makes free, must be proclaimed through our valleys, and upon the tops of our mountains; from sea to sea, and from shore to shore; and we must do it—and must do it now. For,

Finally, our power to affect, essentially and happily, the best interests of our country, is but momentary. Corruption and ignorance come in upon us from foreign shores like a flood. Confusion and discord and violence prevail among our own citizens, and in our high places. Our constitutions are indeed strong; but the firmest bands are loosened, and the proudest strength reduced by successive convulsions. Irreligion, and the general corruption of the press, will make appalling havoc among such institutions as ours; and if God forsakes us, our loftiest battlements will reel to and fro, and what are now admired as the monuments of our glory, will only serve to accumulate the disastrous ruin.

Public sentiment is now worth something. It has done nobly in the contest with intemperance. It can do nobly for the cause of religious education. Let it only be enlightened, and urged on then, and let no man say—it is enough—till every inhabitant of our country can read his own Bible, and every child's name is registered on the roll-book of a Sunday school.

The impression which this hasty review of another year's transaction leaves on the mind of the Board, and which we desire to have made on the minds of all our fellow-laborers in this good cause, is that of *gratitude and confidence*. Our strength is renewed for another year of care and toil; but how fearful is the uncertainty who of us shall be among the living at its close. That man of God,* who stood with us here but one short twelvemonth since, and who urged us with so much eloquence and feeling, to labor more diligently and directly for the salvation of souls, has ceased from among men, and has a place with those who, through much tribulation, have entered into the kingdom of God. And he,† too,

whose presence always animated the discouraged—whose energy always strengthened the weak, how cordially and vigorously did he enter with us upon the Mississippi enterprise, and yet how early and mysteriously have his earthly purposes been cut off. How soon are his hope and faith exchanged for scenes and songs of heavenly glory.

Let us be confident, however, of this one thing, that whether our eyes behold it or not, the institution, to whose support we now renewedly pledge ourselves, will ultimately become, if it has not already become, like the tree which the monarch of Babylon saw in the visions of the night—"It grew and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all."

MASSACHUSETTS SABBATH SCHOOL UNION.

THE seventh annual meeting of the Union was holden at the vestry in Park Street Church, on the 30th of May, 1832. After the reading and acceptance of the usual reports, the Board of Managers brought forward a proposition for a separation between the two denominations, which have heretofore been associated in the Union. After a full consideration of the subject, conducted with much harmony and good feeling, it was agreed that the interests of each denomination would be promoted by separate action; a division was accordingly unanimously voted.

Immediately after this result, a meeting of the Congregational life members and delegates of the late Union was called, at which it was resolved to organize a new association, for the promotion of Sabbath schools in this Commonwealth. This new organization is called *The Massachusetts Sabbath School Society*.

The Depository of this Society is at No. 24, Cornhill.

* Rev. Joseph Sanford. † Rev. Dr. Cornelius.

Miscellaneous.

REV. PETER JONES' ADDRESS.

At the annual meeting of the London Missionary Society, in 1831, the following address was delivered by Rev. Peter Jones, a Canadian chief, a preacher of the Wesleyan connection.

Fathers, brothers and sisters, the Great Spirit, who now looks down upon us, has brought us together this day to meet in this house. The Great Spirit, who has put it into our hearts to come together this day, on this occasion, has sent his good Spirit into your hearts, and into my heart, and we, therefore, all rejoice in meeting together.

I am a poor Indian from North America, in the province of Upper Canada. I have come to you, fathers, brothers and sisters, for the purpose of telling you what the Great Spirit has done for us, and what he is still doing, and we

tell you what is in our hearts, of our situation, and of our want of help in carrying on the great work of our heavenly Father among us.

You have heard of us, I suppose, from your poor children in the province of Upper Canada; for many of your children, your sons, and your daughters, have gone from this country to settle down amongst us in that part of the world. A great while ago we saw no white people; we were not acquainted with our white brothers and sisters; we roved by ourselves in the wilderness, living by hunting and fishing. We caught the deer, the bear, and the beaver, and by these animals we and our children subsisted; but a great while ago, I cannot tell how many years, your fathers came over to our country, while we were sitting in our wigwams, and stretched out their hands to shake hands with us, and we shook hands with them as brethren. They then made known to us their desire to sit down by our sides. They said they wished to have a little part of our lands, and we immediately moved a little

farther on, and gave place to your forefathers, and ever since your forefathers came amongst us, we have been on good terms and good friendship with them.

But let me tell you some things that have transpired since your fathers came among us. Before they came we had no knowledge, no idea, of the fire-waters, what you call whiskey. We were strangers to these things, but some of your wicked fathers brought the poison among us, and what has been the consequences of its introduction? Why, it has been poisoning us—it has been killing us one after another, and now we are left only a handful to weep over the graves and the ruins of our forefathers, and to have sorrow in our hearts. But I do not mention this, my Christian friends, with any thing in my heart to reproach you, because I think it was some of your white heathens that brought this to us.

About eight years ago, the handful of us that had been left, heard of the name of Jesus Christ. Missionaries came among us, and they pointed out the way of eternal life. They told us that we had wicked hearts, and that we must repent of our sins. They told us that the Great Spirit had sent his son, Jesus Christ, to die for poor Indians as well as for white people, and that, if we would give our hearts to this Savior, he would have mercy upon us. We attended to their words; we called upon God, and he heard our prayers, and made our hearts very glad. Now, these poor Indians, who had long lived in drunkenness, worship the Great Spirit, like as you do in this city. Every morning, noon, and night, the Indians in Canada bow the knee before the Great Spirit, and they talk to our Father in heaven, and he hears the Indian's cry, and he gives to him those things which make his heart very glad.

We have now about ten or eleven missionary stations in Canada, under the charge of the Methodist society, and three or four under the care of the Church of England. The work of the Lord amongst us is going on very rapidly. We might increase our labors to a very great extent if we had only the means, but, on account of not having those means which are necessary to establish schools and missionary stations, we are very much tied in our hands, so that we cannot help our poor Indian brethren who are yet destitute of the comforts of religion, and are ignorant of Jesus Christ. We have fifteen schools amongst us, where Indian children are taught to read in English, and many of our boys and girls can now read, and they begin to talk on paper, and send it to one another.

I am very glad, my Christian friends, to meet you, and to see what you are doing for the spreading of the gospel among the poor benighted nations of the earth. I heartily wish you success, and I pray that God may bless and own your efforts in so good a cause. I am glad to be present at your meeting, so that I may have it within my power, when I go back among my people, to tell them what I have seen in this great city, and what I have heard coming out of your hearts, from time to time, in this place. I am glad to know that God is no respecter of persons, but that he is merciful to all; that he has provided his good religion for all; not only for our white friends, but for us poor Indians: for I find, since I have been among the white people, that the same hopes fill both our hearts, and I find the same experience in the Indian's heart as in yours. We all rejoice in one Spirit, in one Lord, in one God, and all walk together in one

road to heaven. I hope that we shall all meet together in our Father's house, where we shall be all one in Christ Jesus. This is all I have to say.

REV. WILLIAM ELLIS' APPEAL.

THE following is extracted from a sermon, preached before the London Missionary Society, at Craven Chapel, May 12, 1831. It will be read with more interest from the fact, that the writer is personally known to many of our churches in this country.

Fathers and mothers, members of Christian churches—next to those of the love of God, let the first ideas your lovely children imbibe be—missionary ideas. Tell them of the cruelties heathen parents practise towards their infants; and when, at the morning hour, and in the twilight of the evening, they clasp a mother's knee, and learn to lisp the first accents of prayer, teach them to pray also for the children whose parents know not God. And if God bless your efforts, and hear your prayers, for their conversion, teach them to regard the conversion of the world as the noblest object to which their days can be devoted. Think not of the pain of parting with them, think of the everlasting happiness that may result—of the love of Christ, and of the love of God, who gave his only, his beloved Son for us.

Let our churches honor their principles, and their ancestors, the men who, rather than sacrifice principle, left their homes—pursued their way across the then comparatively untraversed deep—sought an asylum in the dreary wilderness of America—reared their forest sanctuary—and, in the strength of principle, laid the foundation of that state, which is now taking its firm stand by your side among the nations of the earth. We are, and we ever must be, one with America, in a manner in which we can be with no other nation; and the missionary enterprise will multiply and strengthen the bonds of our union. Already the descendants of the pilgrims, and the sons of those churches that sustained the storm at home, imbibing the spirit of their fathers—partakers of one faith, replenished from the same fountain of love—have kindled their torch at the same lamp of Divine truth, and tracing their way in lines of light across the moral darkness of the world, announce to the nations the day-spring from on high. These churches have not been the first in the work; it will not be accomplished by them alone; but God appears to have designed prominently to employ the churches of Britain and America, in the first stages of that diffusion of the gospel which shall terminate in the universal reign of Messiah. We feel the influence of the exertions of our brethren in America—they are susceptible of a corresponding impulse from ours; let that impulse be proportioned to our station and our means.

This cause, also, appeals to those who direct the movements of that institution whose annual festival we now celebrate. There are many whose day, for foreign service, is past, and whose wisdom, matured by years, is best employed at the Board of Direction. But there are others, young, or in the prime of life. Let them inquire whether, in dependence on the presence of the Redeemer, it be not their duty to go forth, for five, seven, or ten years, not to visit, but to take up their abode with the laborers, and to combine their energies in the culture of the missionary

field. Their arrival will be cordially welcomed—their presence will aid and cheer their brethren, and, on their return, their information and experience will be of the highest value in the direction of the operations of the society. There are those who, unable to go themselves, have, in the spirit of that work on which they deliberate, given up their children; and though they have served the cause faithfully, and efficiently, by their contributions and their counsel, they have thus given a demonstration of their sincerity, which all understand and acknowledge, and which has not been without its effect on the church. Whatever they feel, they will never regret it; it will plant no thorn on a dying pillow. But may shed a ray of light on the past, and may enliven the anticipations of the future with brighter visions of the Redeemer's glory; and the nearer they approach to eternity, and the more they realize the blessedness of the gospel, the more grateful they will feel that, while their labors draw to a close, their children are already engaged in some of the most important departments of the work. And there are many others, ministers and laymen, who would feel grateful to behold their offspring thus engaged. May the Lord pour out the spirit of the fathers upon the children, and make them a seed to serve him.

Ministers of Jesus Christ, I feel that it would better become me to take my seat at the feet of some Gamaliel, than to address myself to you; yet I should but in part discharge my solemn trust this day, were I not respectfully, but earnestly, to invite your attention to this subject. Nurtured by your care, sustained by your influence and your prayers, and strengthened by your efforts, this sacred cause has attained the stature, and the energy, it now unfolds, and on you devolves the sacred trust of leading it onward, in its career of conflict and of triumph. The churches will respond to your call, and move at your bidding, but cannot be expected to go before you. On you devolves the solemn responsibility, which he, who walks amidst the golden candlesticks, has given, to arouse and direct the energies which Christendom shall yet put forth for Him who hath purchased his church with his blood. On you, the eyes of the world, the eyes of those now in the field, the eyes of the church, the eyes of omniscient purity, especially rest. Your growing attachment to this cause bespeaks the influence it has secured in your hearts, and warrants, under God, the highest anticipations.

But allow the inquiry to be proposed: are there none in the Christian ministry at home, who could do more than all they have hitherto done, by going forth in person to the work, at least for a number of years? Is it probable that, among the great number of ministers, especially of young ministers, connected with this institution, many of whom have not yet entered upon the regular duties of the pastoral office, who have all one commission to preach the gospel to every creature, it should be the duty of so many hundreds to confine themselves to one nation; and the duty of only eighty or ninety to go unto all the other nations of the earth? Does not the fact of so few seeing it their duty to go forth, deprive every Christian minister of one very powerful means of advocacy, when pressing the claims of this cause upon the churches? Can it be doubted, that the practical demonstration given by the two thousand, (including some of the brightest lights that ever shone in the English church,) who, in one day, left their pulpits,

when the act of uniformity passed, produced an effect upon the church as salutary as it was powerful? Who does not perceive that this triumph of principle, in the arrangements of divine Providence, prepared the materials and formed the basis on which the foundation of this society was laid? The actual state of the world presents an occasion, on which the successors of these noble and devoted men may, under happier auspices, give an equally powerful proof of the value of principle, and the importance they attach to the universal diffusion of the gospel. There are some whose minds are not unoccupied by this subject; may God add to their number, and lead them forth to the work!

Students for the Christian ministry, on whom, under God, the hopes of the church are fixed for the diffusion of the gospel, it is impossible that you should not inquire, whether it is your duty to remain in the nation in which your lot is cast, and where the means of Christian instruction are, comparatively, so abundant, or to go to other nations perishing for lack of knowledge. I say nothing of inclination, for inclination only would be a foundation on the sand, but a regard to the command, from which alone we can derive authority to preach the gospel anywhere.

That it is the duty of some to supply the vacant churches, and to plant others at home, is readily admitted; but of all the students preparing for the work of the ministry among the denominations by which this institution is supported, is it possible that it can be the duty of only fifteen or twenty to prepare for preaching the gospel to three-fourths of the population of the globe? To what are we to attribute this comparatively small number training for missionary work? I am unwilling to suppose it arises from declining piety or devotedness, and must again express a belief, that in a great degree it, results from want of a due consideration of the subject. You, my beloved brethren, have no pastoral connections to dissolve, and are exempt from a thousand ties, that bind to England many already in the ministry. You seek the sphere of greatest need and smallest help. The world is all before you; turn not your eyes from its miseries. Let this subject be contemplated by the light of revelation, in a humble, prayerful frame of mind, with a desire to know, and a readiness to follow, the will of God; and a far greater number of students for the Christian ministry cannot fail to perceive it their duty to engage in teaching all nations.

It is not to those only who have given themselves up to the work, that I would affectionately offer this recommendation, but to the *youth of British churches generally*; to those who have been trained to mental efforts, or who are engaged in tuition; and if to one class more urgently than to another, it would be to those who are prosecuting, or have completed, medical studies. A missionary possessing this advantage would be doubly valuable; he would be admitted where another would be rejected; he would be able to impress divine truth upon the heathen mind, when in a state most susceptible of salutary impression. The very exercise of his profession would have a tendency to prepossess the heathen in his favor, and while seeking to alleviate the maladies of the body, he would have the best facilities for recommending the balm of Gilead, and leading to the great Physician of the soul. An individual acquainted with the use of medicine, would be a welcome and a valuable member of any mission; and though a pious medical

practitioner at home may be the means of great good, the present state of the world, and the nature of missionary establishments in every direction, urgently invite such individuals to the work, and promise the most beneficial results.*

MISSIONARY ADDRESS.

THE following address was delivered at the thirty-eighth anniversary of the London Missionary Society, by Rev. William Swan, one of their missionaries to Siberia. Mr. S. is the author of "Letters on Missions," from which a number of extracts were made, in the last volume.

It is always expected that a missionary should deal more in fact than sentiment, and thus I shall attempt. In proposing the adoption of the report, I cannot help alluding to the first paragraph of it, which records the death of missionaries during the past year. The instruments employed in this cause are mortal, but the cause itself is immortal; and He whom we serve, lives forever. Few of the missionaries, who appeared once at the anniversary meetings of this institution, before proceeding to their place of destination, returned to tell what God had wrought; but a still smaller number returned in health or in circumstances permitting them to go out a second time: and it is with feelings which may be better conceived than I can now express, that I regard myself as among the few who are thus favored. I am again about to re-enter the field of missionary enterprise; and if the question be put, under what impression I go out a second time, I would say, in a few words, *under precisely the same impressions that I went out at first—the impression of duty, of imperative obligation.* The charm of novelty may have passed away, but the charm of obedience to Christ has not. The enthusiasm of both may vanish, but the visions of faith cheer us as we proceed in our work. I might say (in especial reference to the land from which I have returned, and to which I expect soon to proceed again—a land of which comparatively little is known in this country, and concerning which almost all I could say, would be new, perhaps, to most persons present; but upon the details, respecting which I cannot now enter)—I might say it is a good land, and there is much land there to be possessed. I should expect to be hissed from this platform were I to utter one note of despondency respecting the missionary cause. There is no one part of the world, even to the utmost ends thereof, that is not given to Christ for his possession. We go out to assert his claim in the midst of idolaters. I am reminded here of the picture, which has been presented to our view by my respected friend, who has addressed us, in regard to the progress of Christianity, and the state of the world during the last century. I fully concur in what he has brought before you, and perhaps it may all be expressed in a few words—that the prospects of idolatry were never more gloomy, and the prospects of Christianity never more bright, than they are at this present moment. But there is a fact, in reference to those

parts of Siberia, where I have been for a number of years, which ought to be brought before the notice of this meeting. Had this missionary institution existed a hundred years ago, and had missionaries gone to those parts of the world, they would have found the land overrun with that form of superstition which has existed there for many centuries; but there would not have been found one priest, properly so called, and not one heathen temple desecrating the ground. But when we went thither, fourteen years ago, we found nearly twenty heathen temples rearing their heads amid the snows of Siberia, and to these temples were attached 4,000 priests of the Buddhist superstition. The simple fact is this, that if, within the last century, Christians have been making, in some parts, the greatest efforts to propagate the truths of the gospel, the powers of darkness have not been dormant. Their cause has been making progress eastward and westward; and, during the period that I have now mentioned, it has made progress in those very parts where missions have been established, and perhaps, it cannot yet be said to be retrograding. But what we have been engaged in, we trust, has at least a tendency, and we trust will soon have the effect of turning the tide; and, instead of idolatry spreading there, the light of truth will roll southward and westward to China, that grand source of idolatry.

Perhaps I ought to state what have been our chief occupations, during the period of the establishment of the mission. The scriptures, I am happy to state, have been translated into the language of the Mongolian tribes—a language spoken by many of the tribes to whom we have access, and spoken within the boundaries of the Chinese empire by millions. It is spoken and read (for the books in that language are numerous) from the shores of the Baikal to the gates of Peking. We know that the weapon by which the monster of idolatry must be pierced, is the sword of the Spirit, which is the word of God. That part of the scriptures which has been printed and circulated among the people, has produced effects, which we, perhaps, cannot properly estimate. Our part is to do the work; and we should ever remember that success is not the criterion of duty. But while we are circulating the sacred volume, from day to day, the light of truth is spreading to those around us in various parts of the country; and we cannot doubt but the word, in due time, will have its legitimate effect, and that Siberia will soon stretch forth her hands to God.

You may easily conceive that I fully sympathise with the affectionate and tender allusion which has been made to myself and brethren in regard to the prayers which are, and, we trust, will continue to be offered to God for us and all other missionaries. We know that while to do the work is ours, we are, at the same time, to do it in the exercise of faith, the language of which is prayer; and this prayer, while I believe it is offered up sincerely and constantly by those who are sent forth in this cause, must not be omitted, and is not omitted, by those who continue at home. Those who pray sincerely and fervently will work diligently. But we consider that, while we go out and you remain at home, we are engaged in one cause, and are fellow-servants of the same Lord—that Lord before whom we must all soon appear either as those who went, or as those who sent to the help of the Lord against the mighty: we must either go or send. Those who go must necessarily be fol-

*Some of the most favorable opportunities that have recently occurred for communicating the gospel to the heathen, have been presented in connection with the rendering of medical aid.

lowed by the prayers, the good wishes, and the assistance of those who send; and it must be left with the conscience of each one what his department of duty is. I shall not detain you longer, but conclude with a fervent supplication that the blessing of God may remain upon this institution, and that, at each succeeding anniversary, there may be recorded continued and increased success, and that you may likewise continually enjoy the blessing of the Almighty. If there be this devotion and consecration to the cause, then the period shall come when the exertions of such an institution shall be no longer necessary. But how long will they be necessary? They must be continued till idolatry is no more, and the visions which our faith may regard as about to take place, are fully realised—when the idolatry which now darkens and covers the earth shall be no more, when the last triumphs of the cross shall be celebrated in the demolition of the last heathen temple, or in the burning of the last heathen book, the pile of which we may conceive to be set fire to by the hand of the last convert from idolatry, and which shall be accompanied by the shoutings of the triumphant multitude who shall be assembled on that day, and who shall exclaim, Hosannah! *"The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."*

AN APPEAL IN BEHALF OF MISSIONS.

THE following is an extract from a spirited appeal, found in the July publication of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, in this country.

It is supposed that the population of the globe at the present period exceeds eight hundred millions. Of these not more than two hundred millions are nominally Christian. And of such as receive the Bible as a system of divine truth, a very large proportion are entirely destitute of religious privileges, and almost as much strangers to the God who made them, and the Savior who redeemed them, as the benighted being who recognizes a deity in the lifeless stone, or the loathsome reptile. Now if it be true as has been calculated, that each moment which passes along bears with it into eternity one or more of the race of man, how vast must be the number which in an annual revolution enter the invisible world in an unprepared state! And must this always be the case? Will the time never arrive when the professed followers of Christ will awake to a sense of their duty, and come forth in a noble effort to rescue the multitude who are rushing on to destruction? Shall that golden rule which requires us to do unto others as we would be done by, be forever violated by those who bear the Christian name, and are daily, as it were, overwhelmed with the abundance of heaven's mercies which crowd upon their path? Oh! where is that love which the scriptures require us to have for those who are bone of our bone and flesh of our flesh, if, while our fellow creatures are perishing in a spiritual famine, we make no exertion to sustain them with the bread of life? Where is our humanity, our benevolence, our zeal, our desire for the divine glory, if they shine not forth in this labor of love and work of mercy?

Ye parents, who stand united to the visible church by a participation of its sacred ordinances, suffer the question. What have you

done towards ushering in that period when all shall know the Lord, from the least to the greatest? Your prayers frequently ascend that the kingdom of God may come, and his will be done on earth as it is in heaven. But permit us to inquire, do your actions correspond with the spirit of these petitions? Think for a moment on the ignorance and vice which mar many of the fairest portions of the earth. Direct your eyes to the plains of the east, and behold the bloody and obscene rites of paganism developing themselves with undecaying vigor. Look at Africa, and witness the horrid practice of cannibalism still subsisting, and temples for the worship of devils, multiplying with a fearful rapidity. Contemplate Europe, and see in various quarters of that widely extended continent, a moral darkness brooding over the human mind, tenfold more lurid and impenetrable than that which overspread the land of Egypt. And then turning back to the land on which Providence has cast your lot—mark the thousands and tens of thousands whose minds are as little enlightened in divine things as the beasts of the field, and in this awful state are pursuing their journey to the tomb, as though death were an everlasting sleep.

Parents! in regarding this picture, does it not occasion you disquietude of soul, that you have done so little towards making the ways of Jehovah known upon earth, his saving health to all nations? Oh then, while past remissness humbles you in the dust, let untiring diligence and zeal in this holy cause distinguish every remaining portion of that time which God may permit you to labor in his service.

Children! you have been instructed that there are many parts of this world where the inhabitants are entirely unacquainted with God, and the things which belong to their everlasting peace. In all places of this description, the people are addicted to the most dreadful vices, and suffer the greatest degree of misery. To appease the wrath of their imaginary deities, they sacrifice their own offspring—cast themselves under the wheels of immense cars, by which they are instantly crushed to pieces—and submit to other tortures too numerous and dreadful to be described. You have also heard, that even in those countries where the light of the gospel shines as with the brightness of the sun at noon-day, there are very many who, in point of religious knowledge and character, are but little exalted above the heathen. In the very land where you were born, what multitudes are there who have never seen a copy of the Scriptures or an edifice set apart for the worship of God—who make no difference in their conduct between the Lord's-day and any other portion of the week—and who act as independent of the commands of heaven, as if there were no judgment seat before which they must stand to give an account of the deeds done in the body.

And finally you have been told, we presume, that, here and there, throughout almost the whole earth, there are a few who, while living amidst the abounding of iniquity, are sensibly alive to the unhappiness of their condition, and would rejoice to see the moral wilderness around them budding and blossoming as the rose.

Now in view of these memorable facts, what is to be done by those who love the Lord Jesus Christ, and wish to walk according to his injunctions? Shall they give themselves up to idleness and unconcern, and leave the souls for whom the Savior died to go on in darkness and sin

until they are irremediably lost? Or ought they to arouse themselves and make every possible exertion to bring sinners into the fold of the good shepherd? Surely, you will say, the great Head of the church has commanded that his gospel be preached to all nations, and therefore Christians are under a solemn obligation to be up and doing, working while it is called to-day, and leaving no means untried by which the fallen sons and daughters of Adam may be delivered from the power of satan, and made the children of God by faith in Christ Jesus.

INFLUENCE OF THE BIBLE ON PUBLIC OPINION.

THE following address was delivered at the sixteenth anniversary of the American Bible Society, by Robert Denniston, Esq., of Orange county, N. Y., in support of the following resolution—

Resolved, That the report, an abstract of which has been read, be published and circulated under the direction of the managers.

Mr. President—There is a peculiar propriety in publishing and circulating the transactions of this institution.

The American Bible Society is purely voluntary in its character, and depends exclusively for its support upon the intelligence and affections of the American people. To convince that intelligence, and to elicit those affections, the printing press ought to be put in active operation.

When a cause is conceded to be founded on truth, and to aim at the highest interests of man, it would seem only needful that an American citizen should understand it in order to give it the support of his whole influence.

I proposed, Sir, to call your attention very briefly to a single consideration, why an American citizen should give his support to the American Bible Society.

It is, Sir, because of the silent but incalculable control of the Bible over public opinion.

Public opinion in our country is emphatically the queen of all power. Trace the history of our government from its origin, and you behold the immediate and direct influence of public opinion calling it into existence, and controlling all its transactions.

The hills and the valleys, the cities and the towns, every where send up their voice directly to the seat of power, and that voice is listened to and respected.

In the most civilized nations of Europe, public opinion is modified and restrained by moral causes, by the peculiarity of their institutions, or by physical force, but with us it exercises its rampant sway, unmoved by the seducements of patronage, unawed by the denunciations of power. None are so elevated as to be beyond its reach—none so humble as to escape its notice. It scrutinizes the conduct of individual life, as well as the transactions of all our public institutions.

Responsibility to public opinion has perhaps more influence over our leading men than all other motives. The printing press obeys its impulse, and every man, and every institution which is brought before its notice, takes the precise place assigned by its authoritative decision.

We have had specimens in the history of the world of the terror and outrage incident to corrupt public opinion. Even in our own country we have been admonished how necessary virtue and intelligence are to public safety. Occasionally the heart of a good man is pained by the outbreaks of disorderly men. The wise and the good are sometimes slighted and condemned, while the foolish and the wicked are elevated and caressed. The best institutions of philanthropy are sometimes left without support, while those of very doubtful tendency are sustained in prosperity.

While unhappy specimens of public opinion have excited fearful forebodings, yet in the main, the Christian and the patriot have reason to rejoice in her peaceful and salutary rule.

In the course of our history the eruptions of corrupt opinion may have resembled the thunder and the lightning, yet have only served to purify the moral atmosphere, and restore the light of truth and reason.

The American citizen who loves his country and contemplates the gigantic influence of opinion within her borders, cannot but feel the most tremulous anxiety. That anxiety, methinks, will lead him to throw the whole weight of his moral influence into any approved mode of rectifying public opinion. While the improvement of the head is provided for by the laws of the land, the improvement of the heart is left to the voluntary efforts of our people; and here is the field of action for our patriotism and philanthropy.

Diffuse widely a delicate sense of duty—infuse into our people a high regard for right and truth, and order—awaken a reference to eternity in all the transactions of time, and how blessed would be the influence of public opinion. Vice would wither and die away like an exotic plant in an ungenial soil, and virtue would bud and blossom, and bear fruit like trees of a well cultivated garden. The breath of public opinion would refresh and enliven all our institutions, and under its influence our country would march onward to unexampled greatness.

What moral agency, I would ask, has ever been wielded so beneficial and powerful over public opinion, as the Bible?

Enforcing its precepts by considerations based upon another world, who can measure its influence over man. The mind is drawn out with admiration in contemplating the simplicity of the means in connection with the wonderful and incalculable results.

Place the Bible in the midst of any people, nation, or tongue, and secure its perusal, and customs, and manners, are changed, the prejudices of ages are removed, and long established institutions are demolished.

This is not a matter of speculation but of history. You cannot more distinctly trace on a map of Europe the different boundaries of different kingdoms, than you can trace in her history the influence of the Bible. Wherever that book is circulated and read a spirit of inquiry is awake, the cause of intelligence is making progress, and the rights of man are better understood. In those places where the Bible is not circulated and read, it may be doubted whether the cause of intelligence and of man be not on the retrograde. Public opinion is modified every where by the Bible, and the progress of intelligence, of order, and of good government uniformly follow its circulation.

Our own vast and growing dominion is the creature of public opinion, moulded and directed at her will.

Our political system places a necessary confidence in the virtues of public opinion. When those virtues shall fail, when such disorder as is sometimes manifested in a village or a town may become general, how soon would self-government leave this happy land, a government of force be substituted for a system of law, and the bayonet and the sword take the place of truth and reason.

Beside, the opinion of America may be directing the destinies of mankind. The nations of the old world by simply looking upon us are moved and agitated. With the reign of truth and reason in our country may be identified the best interests of man.

If these considerations, feebly glanced at, can have any force, and the more they are examined the more powerful they will be. Do they not appeal to an American citizen with peculiar eloquence in behalf of the circulation of the Bible? Its beneficial agency is proved by its history; and if the neglect of moral improvement by exposing our country and her institutions to a tremendous reaction; if the means of doing good are to be the standard of our benevolence, and if for the use of the talents committed to our care, we are responsible both to the laws of our civil existence and to God, the circulation of the Bible is the imperious and prominent duty of every American citizen.

ADDRESS OF REV. J. A. JAMES.

THE address, from which the following are extracts, was delivered at the last anniversary of the London Missionary Society, in support of the resolution, urging the importance of imploring the Great Head of the church, to raise up well qualified instruments for conducting and extending missionary operations.

The Rev. J. A. James, in moving the resolution, said:—I confess that it was not without considerable reluctance I consented to take part in the proceedings of this day, as your respected secretary will bear me witness. Not that I am unaffected, or ill-affected, or coldly affected, towards the cause in which we are now assembled; but I have really so often appeared on these occasions, that I feel conscious some apology is due from me to my respected fathers and brethren, for occupying that place which they might fill to more advantage. But it so happens (thank God!) that we require a very large place, and to fill it requires a considerable compass of voice. And it is on this ground I have consented, at the request of the committee, to appear before you this morning.

There are two classes of persons I could have wished had been present with us—perhaps we have some of them—or I would rather use the past tense, we had some of them—I mean virulent enemies and desponding friends; for I am sure what has taken place will go far to remove the malignity of the former, and the despair of the latter. I will take shame to myself in the confession that, not being gifted with that enviable propensity of always looking at the bright side, which one of my brethren possesses, but having rather a propensity to look on the dark side, I confess that I never came up to an anni-

versary of the London Missionary Society with a greater load of anxiety pressing on my mind than I did this year. I looked without, and saw the political horizon of our country lowering and dark—I knew the convulsions that had agitated other institutions to their very centre—I was aware of the wild heresies that had sprung up within the pale of evangelical religion—I knew what diversities of opinion existed among brethren, and how these diversities of opinion, in some good institutions, have produced alienation of heart from each other. I looked within, and found, on inspection, that nearly all our venerable fathers and founders of this society had either retired to their rest and reward, or else had gone into that obscurity from which they must not be expected to emerge, till they emerge in the splendors of eternal day; and I found those, who, at the commencement of the society, looked up to these men for their talents and spirit, called into the first rank, to grasp the standard. I knew the ravages of death among your missionaries. I heard of a change of officers, without knowing what the change was to be. I heard of a diminution of your funds—and all these things together, I confess, did bring a cloud upon my mind, a pressure upon my spirit; for I love your institution too well to be insensible to the smallest circumstance that can possibly affect its interests. But I have lost my despondency; the cloud has rolled off, the sun of joy has broke out upon me, and I feel that, instead of despondency, we ought to thank God, and take courage. Every thing I have heard from the speakers, and most of the report, tended to this; but, had all my despondency been well founded, still even then I could have extracted good from evil, and I would have taken up this as an argument to persuade the friends of the London Missionary Society to carry it to the footstool of the divine throne, to excite us to more fervent prayer and simple dependence on the divine blessing. What we have heard this morning has, however, removed all distress; but I would just say that any thing that could lead us to the throne of God, though it were a temporary disappointment and defeat, should be hailed as a blessing. I am persuaded of the truth of the observation, which my respected brother of the Wesleyan denomination has made, that piety at home is closely connected with success abroad; exhilarating as this meeting may be, it is not here that the missionary cause is principally to be cherished; but in the retirement, silence, and sanctity of the closet, in close communion with God, and with the page of inspiration open before us. The missionary cause, to flourish, must be planted in the rich deep soil of Christian piety; every where else it would, sooner or later, languish; but never there. It might have every support, and be guided by consummate wisdom; but let piety be wanting, and the missionary cause itself must droop with it. The revival of piety at home will be the revival of missions abroad. What is it we want? More missionaries to go among the heathen, more money to support them, and more fervent prayer to bring down the blessing of God upon them; and a revival of religion will give us all this. Let us have a revival of piety in our churches (I do not mean by this that we are at a very low ebb)—but I do say, let us have a revival of piety in our churches, and what number of men should we not see coming forward to devote themselves to the work of missions; who would flock to the standard of the cross, saying, "Here am I, send me?" We are smitten with the

love of ease and home; for it is an indisputable fact, that few, comparatively, are offering themselves to be employed in your missions in the distant lands of paganism.

After reading a letter from a friend in America, showing the happy influence of revivals, in opening the hearts and hands of Christians to aid the missionary cause, the speaker proceeds.

What is the value of money but its capacity of blessing, and in return of being received? I do hope that our churches will take up the idea. I am considered to be a little sanguine and enthusiastic in my admiration of America; but I do believe that there is springing up there a benevolent spirit, expansive as her lakes, magnificent as her forests, and sublime as her cataracts. The American eagle is aloft on her mighty pinions, and, while some professing to be eloquent and correct writers, are telling us she is only fluttering around the meteor of her own enthusiasm and fanaticism, I may say, in the language of Curran, that "with an eye that never blinks, and a wing that never wearies, she is pressing her way through the mid-air of heaven towards the sun, in whose beams she is delighting to play." And does it become the British lion to be couchant in indolence, or only half awaking from its sleep?

Had there been time, I intended to insist on the necessity of connecting fervent prayer with liberality; for, after all, the prayers of the church must be instrumentally connected with the conversion of the world. I have heard the thunders of eloquence frequently on this occasion, but God was not there; I have also felt a kind of earthquake on such occasions, but God was not there; but I have heard likewise the voice of prayer, and *God was there!* It is not by the eloquence with which we speak to each other, but by the humility and faith, the fervor and importunity, with which we address God that we shall ultimately prevail.

I will intrude on the patience of the meeting for another moment, while, with the utmost deference and the profoundest humility and affection, I say one word to my respected fathers and brethren in the ministry around me:—"My brethren, on us devolves the honor and awful responsibility of keeping alive that flame of zeal which now burns upon the altar of the missionary cause; and, should it languish through our neglect, on us will come a heavier crime and a heavier punishment than that decreed by Rome to the neglectful vestals. We live in times of momentous importance, and pregnant with events deeply affecting the moral destinies of the world. As the author of *Saturday Evening* has told us, "Paganism is waxing old, and is ready to vanish away." The superstition of Christendom has generated that and the spirit of infidelity, which at this moment is engaged in deadly combat with the mother that gave it birth. Oh, may we come up with a spirit suited to our age; not an exclusively political, or sectarian, or fanatical, or speculative spirit, but in the spirit of prayer, of love, and of sound mind! May we all be baptised, not in the turbid and troubled waters of angry controversy, but in that river, the streams whereof make glad the city of our God—the water of life, clear as crystal, that flows from beneath the throne of God and of the Lamb. We are not called, my fathers and brethren, to lead our churches to martyrdom by the marks of

our own blood, or by the light of the flames of our own martyrdom, (though I trust we should have grace to do this, were we called thus to act and suffer,) but to lead them onward in the career of Christian benevolence and holy zeal. Let us seek for ourselves a circle of labor, the centre of which shall be our own churches, and the circumference the remotest bounds of the habitable globe. Let not our churches take us from the heathen world, nor the heathen world from our churches; but may we so labor that the society over which God has respectively placed us may be, in fact, a Home and Foreign Missionary Society, for the glory of God and the good of immortal souls. May this be the prayer of our hearts and the object of our lives! "God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, and thy saving health to all nations!" "Let the people praise thee, O God, let all the people praise thee!"

MARRIAGE OF A CONVERTED BRAHMIN.

THE following communication is from a recent number of the *Oriental Christian Spectator*, published at Bombay. This, it is believed, is the first instance, in Bombay, or its vicinity, in which a brahmin has submitted to the Christian form of marriage. It is no small evidence of the power of the gospel, on the heart, that a brahmin should be willing, under such circumstances, to throw off the fetters of caste, break away from the customs of his fathers, and publicly enter into the marriage covenant by the ministration of a Christian teacher.

In the notice given in your last number of the baptism of a brahmin in the American Mission chapel, it was mentioned, that there was some prospect of his being regularly married to a person with whom, for some years, he had been illicitly acquainted. To most of your readers it must be well known that marriages among the Hindoos generally take place when the parties are quite young—that it is wholly the act of the parents, and in respect to the brahmin, if a husband dies, whatever may be the age of his wife, she is forbidden by the rules of caste ever again to enter the married state. The female referred to was one of that unhappy class, whose husband, dying before they had lived together, left her to a life of solitary widowhood. Between her and the brahmin, whose baptism was mentioned, (whose name is Babjee,) a strong attachment was early formed, and they were desirous of being married. The rules of their caste, however, would not allow of this, and, as is common for those who are under the influence of natural propensities unrestrained by the fear of God, having first by mutual promises incurred those obligations to each other, which are involved in marriage, they concluded to sacrifice the principles of their religion to their inclinations and began to live together (though not very openly it is believed) without being married.

When his mind became impressed with divine truth, he immediately refrained from further illicit intercourse, and seemed afterwards uniformly to have just views of the impropriety and sinfulness of such conduct. His attachment, however, remained unabated, and being much affected with a view of the state of destitution

and exposedness to temptation in which she was left, and also with the remembrance of their former engagements to mutual faithfulness, (to which it is believed both had adhered) he communicated his feelings freely to some of his Christian friends, and expressed a wish, that, if it would not be inconsistent with the precepts of Christianity, they might be regularly married. She was also found, on inquiry, to be desirous of doing the same. She had acquired considerable knowledge of Christianity and was prepared to renounce idolatry with all its ceremonies. She was ready also to promise attendance on such means of religious instruction as might be within her reach, and to conform to the precepts of the gospel as far as she understood them. These circumstances, considered in connection with

their former acquaintance (which had been illicit only because the rules of caste, which they now renounced, would not allow of their being married according to the Hindoo custom,) were thought to furnish sufficient reason to comply with their wishes. They were married according to the Christian form in the Chapel, where he had been baptised. A large number of natives assembled to witness so novel a scene. All present, appeared to look on with much interest, and some expressed their surprise at the simplicity, appropriateness, and solemnity of the marriage ceremony, and also at the duties of the married state, as then illustrated and enforced.—All so different from the tedious, unmeaning rites, and noisy revelry, which usually accompany native weddings. A SPECTATOR.

American Board of Commissioners for Foreign Missions.

ANNIVERSARY OF AN AUXILIARY.

MAINE.—The Oxford County Foreign Mission Society held its last annual meeting at Waterford, on the 11th of July. Rev. William Clark, of Wells, was present and addressed the meeting, as a delegation from the Board. The state of this auxiliary is low, but little has been done, through its instrumentality, during the last year. The clergymen, in the county, most of whom were present, greatly lamented the inefficiency of the society, and expressed a hope, that, through the blessing of God, at the next annual meeting, their report would be more cheering.

The following resolutions were passed in the public meeting, viz.

1. Resolved, That this auxiliary deems it desirable and expedient, that missionary associations, male and female, on the plan recommended by the A. B. C. F. M., be formed in each congregational church and society, in the county, where they do not now exist, during the present year.

2. Resolved, That the clergymen, connected with this auxiliary, be responsible for the formation of these associations in their respective parishes, within the period above specified.

From the interest manifested in the great object of the meeting, by those who were present, there is reason to hope, that the above resolutions will be carried into effect.

Rev. Henry Merrill, Norway, Secretary;
Levi Whitman, Esq., do. Treasurer.

FORMATION OF AN AUXILIARY.

OHIO.—At a meeting of the friends of foreign missions, in Portage county, holden at Brimfield, on the 4th of April last, an auxiliary was formed, and the following gentlemen elected as officers, viz.

Rea. Samuel Andrews, Brimfield, President;
Rev. Alvan Nash, Ravenna, Vice President;
Rev. Joseph Trent, Windham, Secretary;
Dr. Isaac Swift, Ravenna, Treasurer.

DONATION OF BIBLES FOR SANDWICH ISLANDS.

THE directing committee of the Connecticut Bible Society have appropriated 520 Bibles, to be sent to the American missionaries at the

Sandwich Islands, to be distributed by them, to sailors and other proper persons.

CHOCTAWS.

THE teacher at Emmaus, in the southeast part of the nation, under date of July 17, makes the following communication—"We do not send for supplies this year; we see no reason why this station should not be abandoned next spring, if all the Choctaws emigrate this fall, who are calculating to do so. It is my present expectation, that we shall have no school after September next. We may, however, be disappointed in our expectation. The poor natives are in a deplorable state. They say they may as well drink as do any thing else—so they are bringing in whiskey by barrels. The consequences can be more easily conceived than described."

MALTA PRESS.

Mr. Temple writes from Malta, June 14th, "Mr. Leves [of Corfu] recently sent an order for more than 14,000 of our Greek books, which have been forwarded to him, a wide door being now opened since the quarantine is removed between the Ionian Islands and the continent. Mr. Hildner [of Syra] sent for 2,000." Formerly a quarantine of 21 days on all vessels coming from the opposite coasts of Greece and Albania to the Ionian Islands, by interrupting communication, seriously hindered the missionaries in those islands, from extending their operations across to the adjacent continent. The want of missionaries or agents, on that part of the continent itself, prevented the missionaries at Malta, also, from sending books directly thither, by vessels which occasionally sail in that direction. Now that this impediment is removed, and the ports of such an extent of coast, in their immediate neighborhood, are opened to the missionaries in the Ionian Republic, it is hoped that

Western Greece will offer a field for the circulation of religious and school books similar to that which the eastern side of that country has long presented.

MISSION TO THE ARMENIANS.

Mr. Dwight, who was engaged with Mr. Smith, in the exploring tour in Armenia, sailed from Malta, with his wife, on the 15th of May, for Constantinople, where he is expected to join Mr. Goodell in missionary labors among the Armenian portion of the population of that city and vicinity.

ANNUAL MEETING OF THE BOARD.

THE twenty-third annual meeting of the A. B. C. F. M., will be held in the city of New York, commencing at 10 o'clock, of Wednesday, the third of October next. Rev. William Allen, D. D., late president of Bowdoin College, is expected to preach the annual sermon before the Board. The Prudential Committee have also requested Rev. Drs. McAuley and Skinner, of Philadelphia, and Rev. Mr. Beman, of Troy, to preach missionary sermons during the session of the Board.

Members and honorary members of the Board, who shall be able to attend the meeting, are requested to call at the office of Mr. G. M. Tracy, agent of the Board, 143 Nassau-street, where they will learn what arrangements have been made for their accommodation during the session.

Donations,

FROM JULY 16TH, TO AUGUST 15TH,
INCLUSIVE.

I. AUXILIARY SOCIETIES.

Addison co. Vt. E. Brewster, Tr.	
Addison, M. P. R.	5 00
Bridport, E. C. for Choc. miss.	5 00—10 00
Barnstable co. Ms. Rev. N. Cogswell, Tr.	
Brewster, Gent. and la.	16 75
East Falmouth, Gent. 12; la. 12;	24 00
North Dennis, Gent. and la.	
15,07; contrib. 12,66;	27 73
Orleans, Gent. 22,14; la. 21,05;	43 19
Sandwich, Gent. 36,73; la. 42,28;	
mon. con. 59,48;	138 49
South Barnstable, Gent. and la.	12 00
South Dennis, Gent. and la.	13 66
West Barnstable, Gent. 35; la.	
26; (of which to constitute	
the Rev. ENOCH PRATT an	
Honorary Member of the	
Board, 50;)	61 00
West Falmouth, Gent. and la.	95 00
Yarmouth, Gent. 26; la. 13,25;	39 25—471 07
Central aux. so. of Western, New	
York, Rev. A. D. Eddy, Tr.	
Canandaigua, Towards the sup-	
port of a missionary, 109,42;	
B. and M. Eddy, 1,25;	110 67
Clyde,	39 00
Hector, Mon. con. in presb. so.	21 00
Lyons,	56 75

Newark, 25,14; C. P. for hea.	
chil. 16c.	25 30
Orangeville, Mon. con.	10 25
Seneca Falls, 37,94; fem. aux.	
15,63;	53 57
Skeneateles,	5 00—321 54
Cumberland co. Me. W. C. Mitchell, Tr.	
Freeport, Mon. con. 15,82; dona.	
25c.	16 07
New Gloucester, Mon. con.	12 00
North Yarmouth, 1st par. La.	42 08
Portland, Gent. 38; la. 83,25; a	
lady of 2d par. 5;	126 25
Pownal, Gent. 19; la. 14,55;	33 55—229 95
Essex co. Ms. J. Adams, Tr.	
Boxford, 1st par. Gent.	22 75
Grafton co. N. H., W. Green, Tr.	
Campton, A friend,	1 00
Hampden co. Ms. S. Warriner, Tr.	
Blandford, Gent. 81,44; la. 68,64;	
la. char. so. 5; mon. con.	
13,23;	168 31
Chickopee Factory, Mon. con.	25 03
Longmeadow, A friend,	5 00
East, La.	8 95
Monson, Gent. 34,26; la. 31,75;	
mon. con. 39,86; A. H. 1;	106 87
Southwick, Mon. con. 1,38; la.	
22;	23 38
Springfield, Gent. 102,59; la.	
44,41; mon. con. 71,46;	218 46
West Springfield, 1st so. Mon.	
con.	22 70—578 70
Hartford co. Ct. J. R. Woodbridge,	
Tr.	
Ashford, Westford so.	2 50
East Hartford, Mon. con. 27,27;	
la. work. so. 16;	37 27
Hartford, S. so. Mon. con.	15 00
1st so. Do.	26 21
N. so. Do.	24 43—105 41
Merrimack co. N. H., S. Evans, Tr.	
Boscawen, Gent. 13; la. 6,68;	19 68
Bradford, Gent. 4,50; la. 3,21;	
mon. con. 3,70;	11 41
Canterbury, Gent.	14 20
Hopkinton, La. 8,45; B. F. 1;	9 45
Loudon, Two ladies, av. of beads,	8 00—62 74
Old Colony, Ms. H. Coggeshall, Tr.	
Fairhaven, La.	32 00
Middleboro', 1st par. Gent. 47,87;	
la. 45,57; mon. con. 5,42;	98 86
New Bedford, N. chh. Gent.	
44,59; la. 44,13; a friend, 5,98;	94 70
S. chh. Gent.	33 00
Rochester, 1st par. La.	31 75
4th par. La.	30 24
Wareham, Gent. 59,01; la. 48,36;	
mon. con. 22,08;	129 45—450 00
Palestine miss. so. Ms. E. Alden,	
Tr.	
Coll. at ann. meeting,	21 50
East and West Bridgewater, La.	15 00
N. Middleboro', E. Leach, av. of	
m. f.	20 00
Randolph, W. par. A friend,	20 00
South Weymouth, Fem. read.	
and char. so.	31 72
	108 22
Ded. expenses paid by aux. so.	25 08—83 14
Somerset co. Me. J. Dinsmore, Tr.	
Bloomfield, Asso.	44 00
Mercer, Mon. con.	3 55
Norridgewock, Gent. 5,44; la.	
5,20; mon. con. 5,81;	16 45—64 00
Windsor co. Vt. W. Tileston, Tr.	
Hartford, La.	9 68
Strong's Mill, Mon. con.	10 00—19 68
Total from the above Auxiliary Societies,	\$2,419 98

II. VARIOUS COLLECTIONS AND DONATIONS.

Athens, Ala. Mon. con.	1 67
Bangor, Me. Mon. con. in 1st cong. so.	96 19

Boston, Ms. Fem. so. for pro. chris. among the Jews, towards support of Rev. W. G. Schaffler, missionary to the Jews, 499,60; A. Ward, 48,64; a class in central sab. sch. 33c.

Brighton, Ms. La. asso.

Brunswick, Va. B. B. Wilkes,

Cairo, N. Y. Mrs. D. Sayre,

Cambridge, Ms. Mon. con. in Shepard cong. so. (of which for wes. miss. 35,59;)

Cambridge, N. Y. Mon. con. in 1st united

presb. cong. 18,46; N. P. 1;

Carlisle, Pa. Youths fellowship meeting

of presb. chh. for books for Ceylon,

Charleston, S. C., C. McIntire, 200; T.

Napier, 100; C. Clark, 40; W. Robinson,

30; R. L. Stewart, 20; E. S. 10; E.

H. 10; J. F. O. 5; I. H. Jr. 5; J. M. 5;

fem. for. miss. so. 54; indiv. 15;

Charlotte, N. C. A. E. Wilson,

Charlotte co. Va. Contrib. in village chh.

Concord, Ms. A friend,

Constantinople, H. Eckford, 2,500 piastres,

Courtland, N. Y., A friend,

Danby, N. Y., A friend,

Deerfield, Vt. Gent. asso. 16,75; la. asso.

26,84; mon. con. 23,20;

Darien, Ga. B. E. Hand, which consti-

tutes him an Honorary Member of the

Board,

Dedham, Ms. Mater. asso. for Anna Bates

in Ceylon,

Dorchester, Ms. A friend,

Dover, N. H. Juv. so. 2d pay. for Hubbard

Winslow in Ceylon,

East Durham, N. Y. La. sew. so.

Edwards, N. Y. Mon. con. in cong. chh.

Exeter, N. H. Fem. asso. for relig. in-

struction of the Jews,

Garland, Me. Mon. con.

Gouverneur, N. Y. Mon. con. in 1st

presb. chh. 10,98; R. S. 1; Mrs. B. S. 1;

Greenville, Pa. Mrs. E. Russell,

Greenville, Va. J. A. Douglass,

Hanover, Va. Fem. asso. of Pole Green

and Salem chh.

Harpersfield, N. Y. A widow's mite, 2;

young people, 10;

Hartford, Ct. La. sew. so. for Nathan

Strong in Ceylon,

Huntsville, Ala. Mon. con.

Jaffrey, N. H. Mon. con.

Kingsdon, Ms. Mon. con. in evang. cong.

chh. and so.

Lexington, Va. Mon. con. 11,31; E. G.

44c. E. M. P. 25c.

Londonderry, N. H. Gent. asso. 31,11;

la. 35,66; (of which to constitute the

Rev. JOHN R. ADAMS an Honorary

Member of the Board, 50;) mon. con.

for William Morrison in Ceylon, 20;

Louisville, Ky. A. S.

Lynchburg, Va. 2d presb. chh.

Macinaw, Mich. Ter. indiv. for mis-

sion at La Pointe,

Mantua, N. Y. Mon. con. in presb. so.

Mechlinburg, Va. Mrs. S. J.

Meriden, N. H. Students in Kimball

Union acad.

Milton, N. C. Presb. chh.

Mummouth, Ms. A fem. friend,

Mossy Creek chh. Va. Mon. con.

Napoli, N. Y. Mon. con. 7; a poor

woman, 4;

Newburyport, Ms. Young la. benev. so.

for Luther F. Dimmick, 12; for Catha-

rine M. Dimmick, 27; in Ceylon,

New Kent, Va. A young lady,

New Lebanon, N. Y., R. Woodworth, a

revol. pensioner,

Norfolk, Va. W. Maxwell,

Oncida, N. Y. Rev. G. F.

Oran Village, N. Y. Mon. con.

Orleans, Ms. A friend, 1,50; a fem. of

cong. chh. 1;

Petersham, Ms. Fem. benev. so.

Philadelphia, Pa. Mon. con. in 5th

presb. chh.

Portsmouth, N. N. Juv. so. 1st pay for

Harriet Putnam in Ceylon,

Pawhatan, Va. A friend,

Prince Edward co. Va. Mon. con. in col-

lege chh.

Quincy, Ms. Evang. miss. so.

Richville, N. Y. Mon. con. in cong. chh.

Sandwich Islands, Miss M. C. Ogden,

div. on bank stock, for Sandw. Isl.

miss.

Saut St. Marie, M. T., A friend, for miss.

at La Pointe,

Sherburne, N. Y. Mrs. S. Stebbins,

Spring Mills, Pa. Sinking Creek aux. so.

St. Augustine, E. Flor. A friend,

St. Louis, Mo. Bouhomme chh. and

cong.

Warrior Run, Pa. Cong.

Wayne, Me. B. Burgess,

West Brookfield, Ms. A friend,

West Galloway, N. Y. Chh.

Winchester, Ten. Mon. con.

Winchester, Va. D. Gold, 20; S. Ren, 5;

Windham, O. H. Taylor's sch.

Winthrop, Me. Fem. asso.

Wrentham, Ms. Two young ladies,

Whole amount of donations acknowledged in the

preceding lists, \$5,321 84.

III. LEGACIES.

Boscawen, N. H. Josiah H. Pollard,

dec'd, by A. Foster, Ex'r,

Campton, N. H. Mrs. Sarah Johnson,

dec'd, by Rev. J. L. Hale,

Farmington, Ct. Mrs. Naomi Gridley,

dec'd, (\$336,11 having been received

previously), by E. Hooker, Trustee,

Hartford, Ct. John R. Bliss, dec'd, by

C. Goodwin, Ex'r,

Washington co. Md. James Ferguson,

dec'd, by J. Kennedy, H. Kennedy,

and J. McCurdy, Ex'rs,

IV. FUND FOR DISABLED MISSIONARIES, &c.

Boston, Ms. H.

V. DONATIONS IN CLOTHING, &c.

Austinburgh, O., A barrel of beans fr. R.

and S. Austin, for Maumee mission.

Kingsville, O., A box, for Green Bay

miss.

Kinsman, O., A barrel of pork, and a

box, fr. J. Kinsman, for Green Bay

miss.

Milford, Ms. A box, fr. fem. benev. so.

and fem. char. so. for Cher. miss.

New Alstead, N. H., A box, fr. fem. so.

of industry, for Sandw. Isl. miss.

New Haven, Ct. A box, fr. indiv. rec'd

at Constantinople.

New York city, A box, for Wiseborn

Volk, Ceylon.

Petersham, Ms. A box, fr. fem. benev.

so. 26,69; sundries, fr. juv. benev. so.

4,31;

Providence, R. I., A barrel, fr. ladies of

Richmond-st. cong. chh. and so. for

Constantinople.

Warren, O., A box, for Mackinaw.

The following articles are respectfully solicited from

Manufacturers and others.

Printing paper, to be used in publishing portions

of the Scriptures, school books, tracts, &c. at Bom-

bay, and at the Sandwich Islands.

Writing paper, writing books, blank books,

quills, slates, &c. for all the missions and mission

schools: especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons

of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.